

THE  
BAPTIST MAGAZINE.

APRIL, 1827.

MEMOIR OF THE REV. THOMAS BALDWIN, D.D. LATE PASTOR OF THE SECOND BAPTIST CHURCH IN BOSTON, UNITED STATES.

(Continued from p. 103.)

DR. BALDWIN thus continues his narrative :—

“ Not long after I had obtained a hope of an interest in Christ, when meditating on the character of the Saviour, these words were impressed very forcibly on my mind, ‘ These are they which follow the Lamb whithersoever he goeth.’ I was struck with the thought, and wished that I might be one of them, for they seemed to me to be peculiarly blessed. But the question immediately occurred, ‘ Where has the Saviour gone as an example for his people to follow?’ I was first led to view him coming from Galilee to Jordan, to be baptized of John in Jordan. I at once said to myself, I cannot follow him in this, nor am I required to. I have been already devoted to God in infancy; therefore this part of Christ’s example can have no claim upon my obedience. Still the words followed me,—‘ These are they which follow the Lamb whithersoever he goeth.’ I at length resolved prayerfully to search the New Testament, with, I trust, a heart breathing the language of the Apostle, ‘ Lord, what will thou have me to do?’

“ I had been educated in the principles, and what I now consider the prejudices of the Congregationalists. I had read little on the baptismal controversy, except ‘ Dickenson’s Divine Right of Infant

Baptism.’ This work had been reprinted with a preface by eight Congregational ministers of the then town of Norwich, one of whom was my great uncle, under whose instructions I had been brought up. I thought very highly of the work, and had read it with much attention more than once, in order to furnish myself with arguments in favour of infant baptism. These arguments had satisfied my mind until now, when I read the Scriptures with different feelings. I wished to be candid, and to receive the truth wherever I might find it. But after all, when I perceived that the evidence appeared against my former sentiments, and in favour of the baptism of believing adults only, it required an amazing struggle to surrender the point. I concealed my conflicts from all my Baptist friends, but unbosomed myself freely to several Pedobaptist ministers, hoping that they might be able to remove my difficulties. But all of them proved physicians of no value. I had fully resolved to follow the truth wheresoever I might find it. I well knew, moreover, that all my earthly connections were decided Pedobaptists. I endeavoured to count the cost, and though I should forfeit their friendship, felt determined to follow the dictates of my own conscience.

“ During my unsettled state of mind, a respectable Congregational minister visited and lodged at my house. In the course of the evening, he introduced the subject of his visit, which was, he said, to invite me to offer myself a candidate

for examination before the Association to which he belonged, with a view to my being licensed to preach the Gospel in their fellowship. But being so far convinced of the correctness of the distinguishing sentiments of the Baptists, I thought it improper to take any step until my mind should be decided. I thanked him for his friendly invitation; but frankly told him the state of my mind. I requested him, if he thought I was in danger of embracing an error, to endeavour to reclaim me. With this view, I requested him to tell me where to find a warrant for infant baptism. He immediately referred to Genesis xvii. and went at large into the ordinary argument founded upon the Abrahamic covenant. After conversing till a late hour, I informed him that I had hoped he would have convinced me that infant baptism was right; but was sorry to say, he had entirely failed. My conscience still preponderated towards the opinions of the Baptists. ‘Sir,’ said I, ‘in this case, what shall I do?’ ‘Why,’ said he, ‘if we cannot agree to think alike, we must agree to differ.’ We united in prayer, and retired to rest.

“Previously to my baptism, I visited my friends at Norwich, Connecticut. I then took an opportunity of conversing with my former venerable pastor. He received me very kindly; and when at his request I related my religious exercises, was quite melted into tears. But when, towards the close of the evening, he suspected from some of my inquiries, that my mind was not established in the doctrines of Pedobaptism, he remarked to me, in rather a stern tone of voice, ‘Well, Thomas, if you renounce your infant baptism and are re-baptized, I shall reprobate you, notwithstanding all that you have

told me.’\* I was much shocked at the remark, and after a moment’s silence, replied, ‘I hope, Sir, I shall be directed to do what is right.’ Thus we parted, perhaps with mutual dissatisfaction.

“He put into my hand at parting, ‘Wall’s Abridgment of his History of Infant Baptism.’ But all the help I derived from this was, to be confirmed in what I had before feared was true. Dr. Wall unhesitatingly acknowledges that the primitive mode of baptism was immersion, and blames the Presbyterians for changing it into sprinkling. Neither during my inquiries nor before them, had I ever seen a page written by the Baptists, except a small pamphlet written by S. Wilson, entitled ‘A Scripture Manual.’ This I had read many years before. I once told a Baptist minister that I wished to have some conversation with him respecting Baptism, as I had some doubts in my mind on that subject. He replied, ‘Do you only read your Bible, and you will do well enough.’ I thought the advice correct, and determined to follow it. And whether now right or wrong, I can only say, that the Bible and my own conscience compelled me to be what I am. In the latter part of the summer of 1781, I was baptized by the Rev. Elisha Ransom, then of Woodstock, Vermont.

“From my constantly speaking in public, I began to fear being suspected of aspiring to become a preacher. This impression I studiously laboured to prevent. An

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\* It is pleasing to record, that the good old man did not execute his threat. After Dr. Baldwin had become a Baptist minister, his aged relative treated him with great kindness; invited him to preach in his pulpit, and indeed to the close of his life manifested towards him the most parental attention.



ardent desire for the salvation of immortal souls on the one hand, and on the other, a consciousness of my want of those acquirements which I considered necessary to qualify me for the work, kept me for some time in a state of perplexity.

"It may not be improper here to mention a remarkable season of prayer, which I once at this time enjoyed. [If these lines should ever meet the eye of any other person, I hope that what I am to relate will not be imputed to vanity or egotism. 'Behold, before God I lie not.'] While the subject of preaching was yet undetermined in my mind, after sermon one Lord's day, as was then customary, a brother present, who was far gone in consumption, addressed the people in a very affecting exhortation: after which I was requested to pray. I engaged—but it is impossible for me to describe the scene which opened to my view. Soon after I began to speak, my soul appeared drawn out in an uncommon degree towards God, and the ecstasy of joy that I then felt was absolutely indescribable and full of glory. For a few moments, I apprehended I was about to quit the body. Words flowed as it were without an effort of thought. My language and conceptions appeared uncommonly elevated. When I had closed and opened my eyes, I perceived the assembly almost all in tears. One man cried out in an anguish of soul, '*I am undone!*' Some others, who had remained in a hardened, stupid state until now, were trembling and weeping. These impressions with some, I have reason to hope, terminated in saving conversion to God.

"This gracious manifestation of divine mercy and goodness to me was accompanied with a peculiar

peace and calmness of mind. It was indeed that peace of God, which passeth all understanding. It was a season never to be forgotten, whilst memory holds a place in my breast. It had, moreover, a considerable effect in reconciling me to devote myself to the work of the ministry. In the days of my vanity I had never looked forward to any appointment with such intense desire as I now waited the return of the holy Sabbath, that I might meet with the children of God, and tell my fellow sinners the blessedness there is in believing.

"The winter succeeding, we were favoured with a refreshing season. Several were, as we hoped, brought home to God; among them one, who has since become a minister of our Denomination. The church continued united in love, and additions were made from time to time of such as we trust shall be saved.

"Although I had generally conducted the religious exercises in most of our public meetings, yet it was not until August of 1782, that I attempted to take a text and preach doctrinally and methodically. The news soon circulated widely, that I had begun to preach; and the next Sabbath many collected from most of the neighbouring towns. Our assemblies were full and attentive, and the prospect highly encouraging, and thus in general it continued.

"In the spring of 1783, the church invited me to receive ordination. I consented to be ordained, but not as the pastor of that particular church. It was, however, understood that I should perform the duties of a pastor so long as I should think it proper to stay with them. A meeting was then called, and the subject laid before the town. They unanimously voted to

concur with the church, and presented a call on their parts. Arrangements were accordingly made, and a council convened in Canaan, on the 11th of June, 1783, at which time I was publicly ordained to the work of an evangelist. Rev. Samuel Shephard, of Brentwood, (New Hampshire) preached on the occasion from 2 Cor. iv. 7. Rev. Elisha Ransom, of Woodstock, Vermont, gave the charge, and Rev. Samuel Ambrose, of Sutton, (New Hampshire) gave the right hand of fellowship. Some other ministering brethren also assisted on the occasion.

“The church enjoyed as great a degree of harmony as commonly falls to the lot of churches in the age in which we live. Additions were from time to time made, until our number amounted to seventy. A considerable portion of these were from the adjacent towns.

“I continued my labours with this church seven years, during which time, though principally at home on the Sabbath, I spent much of the intervening time in visiting and preaching in the destitute parts of the surrounding country. There were few towns within the space of fifty miles round, in which I did not occasionally preach.

“In this warfare, I went chiefly at my own charges. Some few churches, however, which I visited by appointment of the association, made me some compensation, and some individuals made me small presents; but I do not recollect that during the whole of this period, in all my journeyings, I ever received a public contribution. I usually met with a kind reception from Christians of all denominations; and besides receiving their decided approbation, often, quite often received the following benediction, with a hearty pressure of the hand at parting,—‘The

Lord bless you, brother; such men as you will never want.’

“My mode of travelling was on horseback. In pursuing my appointments, I had often to climb the ragged mountain and descend the deep ravine. These exchanges, from rocky steepes to dismal swamps, were far from unfrequent at that early period of the settlement of this part of our country. The roads are since so improved, that it would be difficult to persuade the traveller now-a-days that they had ever been so bad as the early settlers represent.

“The people were not, however, so much wanting in kindness, as in the means of assisting a travelling minister. As for silver and gold, the greater part of them had none. The cause for this scarcity of money arose from the particular circumstances of the times. At the close of the revolutionary war, the continental currency, which had before depreciated to almost nothing, ceased. The little silver that remained in the coffers of the rich, was with much reluctance permitted to be drawn from its long sequestered concealment. It hence often happened, that the travelling preacher must either beg or go hungry, if he happened to travel where he was not known. This, however, did not very frequently fall to my lot. I am, however, well aware, that mankind in general are much more likely to remember a single circumstance of affliction, though the suffering be ever so short, than many mercies of long continuance.”

After some years arduous labour at Canaan, Dr. Baldwin received several invitations from destitute churches, among which was the Second Baptist Church in Boston. He visited that place in the summer of 1790, and in the month of November became Pastor of the



Church. In that important station he continued till his death, and was made eminently useful. At the time of his ordination the church consisted of 90 members; the present number is 450. During Dr. Baldwin's ministry, he baptized more than 670 persons, who were the fruits of his labours. He witnessed also, two "revivals of religion" among the people of his charge; one soon after his ordination, and another in 1803; on the first of these occasions about 70 members were added to the church, and on the second, 212.

As an author and editor, Dr. B. acquired a high reputation among his countrymen. He commenced the publication of the American Baptist Magazine in 1803, and retained the engagement of senior editor till his decease. He also published several works on Baptism and Communion, and upwards of thirty sermons preached on public occasions.

Whilst thus actively engaged in the arduous labours of a pastor, as the editor of an important periodical work, and as a successful polemical writer, it will of course be supposed that Dr. Baldwin received those marks of public attention, which are usually bestowed upon those who rise to eminence in their profession. He was repeatedly chosen chaplain of the general Court of Massachusetts. In 1802, he was appointed to deliver the annual sermon on the day of the General Election. This sermon was received with great attention, and two or three editions of it were immediately printed. In 1803, he was admitted to the degree of Doctor in Divinity at Union College, New York. The degree of Master of Arts had been some time previously conferred upon him by Brown University, Rhode Island. Of this institution he was

first a trustee, and at the time of his decease had been for many years the *Senior Fellow*. Of Waterville College, Maine, to which he had been a liberal benefactor, he was a Trustee from its first organization. Of most of the benevolent institutions of Boston he was an active manager, and of not a few the presiding officer. At the time of his death, he was president of the Baptist Board of Managers for Foreign Missions, and one of the Trustees of the Columbian College in the District of Columbia. He was a member of the Convention for amending the Constitution of the Commonwealth of Massachusetts in the year 1821, and in all its deliberations, specially those which had any bearing upon the subject of religious liberty, he took an active part, and not unfrequently spoke with unusual ability.

Dr. Baldwin died suddenly and from home. He had left Boston to attend the commencement of Waterville College, and arrived at Hallowell on Friday, August 26, 1825. The voyage seemed beneficial to his health, and on the succeeding Sabbath he preached twice in the Baptist meeting-house in that town. His text in the afternoon was, Gal. ii. 20. *The life which I now live, I live by the faith of the Son of God, who loved me, and gave himself for me.* In this his last discourse he bore testimony to the supports, which during his long life he had derived from the Gospel of Jesus Christ. He declared that his only hope of pardon and acceptance with God was through the mediation of a crucified Redeemer. With an emphasis which sensibly affected his audience, he adopted as his own the language of his text, and declared, *The life which I live in the flesh, I live by the faith of the Son of God, who loved me and*

gave himself for *me*. He concluded the services with the 71st Psalm of Watts, 3d part, C. M. and read with great feeling the following stanzas :

God of my childhood and my youth,  
The guide of all my days,  
I have declared thy heavenly truth,  
And told thy wondrous ways.

Wilt thou forsake my hoary hairs,  
And leave my fainting heart?  
Who shall sustain my sinking years,  
If God my strength depart?

Let me thy power and truth proclaim  
Before the rising age,  
And leave a savour of thy name  
When I shall quit the stage.

The land of silence and of death  
Attends my next remove!  
O may these poor remains of breath  
Teach the wide world thy love.

His audience felt assured that this was his last testimony to them in favour of the Gospel; but little did they think that he had read or they were singing his requiem, and that the two first lines of the last stanza were so soon to be literally accomplished.

On the following day, Aug. 29, he proceeded to Waterville. He seemed better for the ride, and spent the afternoon in walking over the College premises, and examining the condition of the institution. In the evening he officiated at the domestic altar with peculiar devotion and solemnity, and after bidding each individual an affectionate adieu, retired to rest about nine o'clock. After sleeping apparently well for about an hour, he seemed to awake, and answered in his usual manner, a question respecting his health; he then suddenly groaned and was no more. His usefulness and his life terminated together. Spared the pains of death and the agonies of separation, "he was not, for God took him;" and almost whilst he listened to the voice of affection on earth, the plaudit burst upon his

ear, Well done, good and faithful servant, enter thou into the joy of thy Lord.

Every token of respect for the memory of the deceased was shown by the Trustees and Faculty of Waterville College. On Wednesday his remains, enclosed in a leaden coffin, were sent to Boston, attended by the Hon. Mark Harris, of Portland, who had been appointed by the Trustees to accompany the afflicted widow with her sad charge to the place of his former residence. They arrived there on Friday, September 2.

On Monday, Sept. 5, a prayer was offered at the house of the deceased, by the Rev. Stephen Gano, of Providence. The other funeral services were attended at the meeting-house of the Second Baptist Church by a thronged and deeply affected congregation. The Rev. Joseph Grafton, of Newton, who offered the concluding prayer at the ordination of the deceased, prayed. The Rev. Mr. Sharp, of Boston, delivered the funeral discourse from Acts xi. 24. *He was a good man.* Rev. Mr. Wayland closed the services with prayer. The body was then conveyed to the family tomb, followed by thousands, who were anxious to testify their respect for this faithful and distinguished servant of the Lord Jesus Christ.

We regret that our limits will not allow us to transcribe from the American Baptist Magazine the able and interesting delineation of Dr. B.'s character which is there given. We can only express our sympathy with our transatlantic brethren, on account of the great loss they have sustained, and, our sincere prayer that many such men may be raised up, in the old world as well as in the new, to glorify God, and benefit their fellow creatures.



## ON PROVIDENCE.

EVERY one who has attended to what passes in his own mind, knows that, though it behoves him to acknowledge God at all times, he is tempted in seasons of ease and prosperity to neglect that duty. But, in times of public calamity or domestic trial, we naturally turn our thoughts to the subject of a Divine Providence. Then we wish to believe what the Scriptures declare, that God doeth according to his pleasure in the armies of heaven and among the inhabitants of the earth; that the minutest concerns are under his inspection—that the hairs of our head are all numbered—and that the death of a sparrow is not omitted in Jehovah's plan. Doubts on the subject are at such times peculiarly painful. Though the conclusions of unaided reason respecting the doctrine of Providence are not of *themselves* satisfactory; yet is it a most reasonable doctrine.

It is clear that the course of human events cannot be the work of chance. To a careless eye, all things appear to be irregular—seem to follow no rule—to be subject to no fixed principles. Life is like a lottery; every man gets a blank or a prize, just as it may happen. Vice is often prosperous, and virtue unsuccessful. Mere accident elevates one and depresses another. Incongruous elements mingle together in society; persons and circumstances are ill matched, as one might conceive to take place in the natural world, if the present order of things were changed, and the dolphin were floundering in the woods, and the lion panting for breath and half drowned in the sea. But most of these incongruities are apparent, not real. The irregularity arises from our ignorance. The law by which these events are governed is undiscovered: the

arrow is beyond us: there is a wheel within a wheel. Much of the confusion to which we refer, disappears when objects are more narrowly inspected; as the motions of the planets, which to the ignorant clown appear a maze of perplexity, are to the eye of the astronomer in order, so perfect and so beautiful, as to give birth to the poetic fancy of the music of the spheres. “Whoso is wise and will observe these things, even they shall understand the kindness of the Lord.” Both in history and daily observation, what a multitude of striking coincidences surprise and instruct us! What seasonable and unlooked for supply of means! How many steps lead to one purpose! How often do circumstances gradually prepare the way for an event, working unseen and unsuspected; like the unfolding of the seed which is to produce the plant, or the motion of the sap that ripens the fruit! How often does that which appeared to be the frustration of a purpose, prove the very means of its production! How often has the malignant persecutor defeated himself, diligently wrought a web, in which he was himself entangled in such a manner, that every effort he made to extricate himself out of it, bound it the more firmly about him; like him who wanders in the labyrinth of Mœris, and hastening to make his escape, is only the more bewildered and lost, as he passes through galleries, halls, chambers, and courts, to which he sees no end! These things are not the work of chance. Design, plan, regularity, the adaptation of means to ends, the subserviency of many things to one, the meeting of a number of lines in one point, is altogether unlike the operation of chance. In most cases the lowest degree of uniformity is effected by design. The

seeds scattered by the winds of October, spring up in gardens, fields, hedges, on the roofs of houses, the edge of water spouts, the tops of walls, in the crevices of rocks, and the bark of large trees; and in every conceivable situation. They never grow up in separate beds like the flowers of the gardener. They do not form a circle, a triangle, or a figure of eight, or any other regular shape; because regularity supposes design. In like manner the innumerable singular coincidences observable in human life, the subordination of events to the production of remote ends, cannot be the result of unintelligent chance. Light was not created by darkness, order is not the effect of confusion, harmony does not spring from discord, nor is, what we call Providence the operation of accident.

Neither is it the work of human intelligence and power. Man is the instrument, not the author. He often fails in the purpose which he intends, and accomplishes what he never contemplated. *He* designs one thing and *Providence* another; and while he seeks to gratify his ambition or revenge, he subverts the purpose of Jehovah. No human being possesses either sufficient intelligence or sufficient power to conduct the dispensation of time. Those who have effected the greatest changes have frequently attempted what they have found to be impossible—have been utterly defeated by adverse events—and hurried away, as by the stream of a sudden inundation, or like Napoleon, in the route of his army after the battle of Leipsig. The ability of different men is in most instances nearly equal, their number immensely great, their opposition to each other violent and constant, and their continuance on the earth of short duration; so

that they cannot be regarded in any other light than as the instruments and agents of Providence.

Neither is it the work of invisible spirits, good or bad. Many have endeavoured to account for the present appearances of the world, by supposing it to be governed by benevolent and malignant spirits; and by regarding what is good as the work of the first, and what is evil as the operation of the last. But, while this theory would solve *some* of the difficulties of the case, it would not solve them *all*: and it is unsupported by any evidence. We may state the truth in a few words, and say, in the language of the Liturgy of the English Church; “the Providence of God ruleth over all.”

It is obvious, that God alone is qualified for a work so wonderful. The power which created the world seems necessary for its preservation; while the government of intelligent and accountable beings demands additional attributes. What are the perfections which are necessary for him who is the ruler among the nations? Power which is unlimited, and energy which is ever active; an absolute controul over the hearts of all rational beings, and the instincts of living creatures, and the powers and elements of nature; righteousness which never deviates from the rule of rectitude, and truth which never fails; knowledge which embraces all persons and objects, in their infinite numbers and endless variety; a comprehension which views things in their connection with each other, and which, in attending to the great and splendid, does not overlook the little and the obscure; a sagacity which foresees every change which will be effected by the continued operation of the laws of nature, and by the intelligence



and volition, the activity, the virtues and vices of men; a penetration and perspicuity of mind, which can instantaneously see through the most crafty deception, and with a single touch, unravel the web of the most puzzling perplexity; a wisdom which is never at a loss for means perfectly adapted to diverse, and even opposite ends; and the operation of all these, at all times, and in all places, without intermission, without confusion, and without end. It will not be denied, that these qualifications are necessary for the government of the world, nor that they are the attributes of the divine nature. No understanding but the understanding of God can comprehend the wide and extended plan of Providence, the parts of which are disclosed as generations pass away, and as centuries expire, and which ultimately loses itself in the light of eternity: nor can any power but His, give to that plan its fulfilment, and exhibit the ideas of the divine mind in the visible form of real actions and events, and turn the hidden counsels of eternity into the written histories of time.

As God alone is able to govern the world, so, it is certain from the scriptural exposition of events, that it has always been governed by him. Profane history is highly instructive: yet the interpretation of it is attended with much difficulty. Sacred history, on the other hand, is explained throughout: it is like a text accompanied with an expository comment: or, to change the illustration, it is the shifting scenery, whose curtain is drawn aside, and gives us to see the hand that moves the whole. Let us take an example. God promised Abraham that his posterity should become a great and powerful nation. Four hundred and thirty years elapsed between the delivery of

the promise and its fulfilment. For the space of two hundred and fifteen years the children of Abraham, to whom the promise related, were only one large family sojourning in the land of Canaan, in the midst of their enemies. The protection of heaven was necessary to their preservation. When Levi and Simeon had treacherously murdered the inhabitants of Shechem, nothing but the secret and powerful guardianship of him who has the hearts of all men in his hands, could have prevented the Amorites from rising up and exterminating them. After this event, Jacob departed with his family from Shechem, and went to Bethel. The language of Moses, which describes the protection vouchsafed them, is remarkable. "And the terror of God," said he, "was upon the cities that were round about them, and they did not pursue after the sons of Jacob." The history of Joseph—his dreams which provoked his brethren to sell him into Egypt—his unjust imprisonment—the interpretation of the dreams of two of his fellow-prisoners, and afterwards of that of Pharaoh—the seven years of plenty followed by seven of famine—Joseph's promotion, the preservation of his father's family, and all that succeeded, showed the continued interposition of heaven. It is needless to refer to the miracles wrought by the hand of Moses, in the myriads of flies, frogs, and locusts, which came at his bidding; in the water turned to blood; the thunder, lightning, and hail, and supernatural darkness and light, which existed at the same hour in different parts of Egypt; in the death of all the first-born among the Egyptians; in the division of the waters of the Red-Sea, and the overthrow of Pharaoh and his host; because the most incredulous

lous must acknowledge and say with the astonished Magicians: "this was the finger of God." But we may subjoin, that every day of the succeeding forty years, during which the Israelites wandered in the wilderness, was marked by the finger of Providence; witness the pillar of cloud and of fire, which never disappeared; witness the manna that fell with dew, and covered the ground like hoar frost every morning round their tents: and witness the stream issuing from the rock Horeb, that followed them through the desert. It is true, miracles have ceased; the sun does not stand still, nor the sea become dry land, at the word of a prophet. But miracles are not in all ages necessary to Divine Providence. Its channels may be the ordinary, regular, and beautiful laws of nature; and the volitions and actions of rational agents. This we believe to be the case at the present time. In the government of God there is no needless expenditure of means; it is marked throughout with great simplicity. When miracles are necessary they are not withheld; but when they are unnecessary, Jehovah, as it were, withdraws his hand, and "conducts unseen the beautiful vicissitude."

What unspeakable consolation does the doctrine of Divine Providence afford to the devout mind! How must the good man rejoice, when amidst all the changes of the world, and the disasters of time, and the vicissitudes of his own life or feelings, he remembers that the Lord God omnipotent reigneth! He acquires a buoyancy of mind that lifts him up above trouble. He looks beyond the shadows of this life to the realities of the life to come. He fearlessly resigns himself to the gale and tide that bear him along. He wishes to

impart the holy and delightful confidence he feels to the whole world, while he says in the language of the psalmist, "the Lord reigneth; let the earth rejoice, and let the multitude of Isles be glad thereof."

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## PASTORAL SKETCHES.

### No. I.

#### *The Village Prayer Meeting.*

A DILIGENT and attentive observer of Divine Providence, will frequently derive from what passes around, very striking illustrations of the Sacred volume. He will see its promises fulfilled, and its threatenings executed; he will be encouraged to trust in God, who still hears the prayers of his people, and delivers them from their sorrows; and will be encouraged to persevere in his exertions for the spiritual welfare of mankind, from knowing that his labours cannot be in vain in the Lord.

An attention to the duties of the Christian ministry for some years past, has brought before me a series of pleasing and interesting facts, which have encouraged me amidst many trials, and, I trust, have both increased my disposition to watch the hand of Providence, and my zeal for the promotion of that kingdom, which is destined to flourish, in defiance of every opposition with which it can meet.

The facts to which I have alluded, and the details of which I purpose in this and some future papers to present to my readers, have nothing about them of an extraordinary kind. We are by far too apt to look for marvellous displays of the hand of God in carrying on his work. The mercies we most commonly receive from the Divine Being are the most valu-



able. And the constant bestowment of these common mercies is a remarkable display of infinite goodness towards us. Were we, however, more observant of the ways of heaven, we should often see what we should consider truly striking. If the short narratives I purpose introducing to my readers, should have the happy effect of inducing them to look around, and see "the finger of God" in occurrences similar to those detailed, but which had never before excited their attention, and should thus lead them to praise the Lord for his goodness, an important object will be gained.

I have often been struck with the close connection that exists between the means we are commanded to use to obtain spiritual blessings, and their enjoyment. Some persons will tell us, that if God pleases to impart this or that favour he will do it; true, he will do so, but not unless we use the means he has appointed as the medium of communicating them. The kingdom of Christ is decreed to fill the whole earth, but not till prayer be continually presented for it; he is to have the heathen for his inheritance, but such gift is the effect of his asking for it. It would, I presume, be impossible, on the one hand, to point to a congregation where the work of the Lord is prosperous, where a spirit of prayer for such a blessing did not previously exist, and on the other, to show the instance where supplications for such favour were long presented in ardent sincerity, and the blessing itself denied. The following short narrative will illustrate what is meant by these remarks.

About eleven years ago, in the course of Divine Providence, I was directed to unfurl the banners of the cross in a very populous

village, near the centre of the kingdom. Its inhabitants were awfully addicted to almost every vice, and were not stately favoured with any thing in the form of religious instruction, excepting from their clergyman, whom Cowper would describe as

"A cassocked huntsman, and a fiddling priest:"—

and as one of

"The things that mount the rostrum with a skip,  
And then skip down again; pronounce a text;  
Cry—hem; and reading what they never wrote,  
Just fifteen minutes huddle up their work,  
And with a well bred whisper close the scene!"

And yet this was all the religious instruction given in a parish, which contained several thousand inhabitants, except, indeed, what was said in a small meeting-house, where doctrines were taught that debased the Saviour, robbed him of his dignity, and made his atonement "as nothing worth;" and which place, as might naturally be expected, was well nigh deserted. It is true, that attempts had been made by the neighbouring congregations to introduce the knowledge of Christ into the village, and that at different times, for the long period of *seventy years*. Among the preachers who occasionally went to address them were men whose labours the Lord had very eminently blessed elsewhere, and who possessed, according to all human appearance, every qualification to break up the fallow ground of so barren a spot. All their attempts, however, proved fruitless, and they retired one after another from what seemed to them an hopeless contest with the powers of darkness; nor has a single instance of their usefulness in the conversion of a sinner ever yet transpired.

Since that period, however; a delightful change has been experienced: a meeting-house has been erected, — which is crowded with attentive hearers; a church has been formed, which is receiving frequent accessions; and a Sabbath School established, where the infant voice lisps the name of Jesus, and is taught to present prayer to Him for mercy.

It is pleasing to mark the growth of an acorn till it becomes an oak, and the progress of a little spring till it becomes a river, in which a man may swim; nor is it less delightful to behold the day of small things in reference to the success of the Gospel, and mark its extending light till its sun shines with the brightest and most extensive glory. Let us trace this little church to its origin.

It sometimes happens, that the circumstance of a new minister making his appearance in a congregation excites some attention; this in connection with the removal of the preaching to a more central part of the village, produced a spirit of curiosity in the instance now under review. The new house was crowded, and this on every Lord's day evening, for some months in succession. Still we were not aware of any lasting good having been effected, till the following circumstance brought it very prominently forward.

On one Saturday evening, circumstances wholly unconnected with my ministry, conducted me to this village. I thought that before I returned, I would call for a few minutes on the man, at whose house I had so frequently preached, and where also I expected to be similarly engaged on the following evening. I arrived there about seven o'clock, but found no one at home. As I stood knocking at the door, a neighbour made her ap-

pearance; and knowing who I was, told me, that she supposed Thomas F—— and his wife were gone to the Prayer Meeting. Prayer Meeting! thought I; what, does this wicked village ever present such a scene as a company of sinners meeting to pray for mercy? I have often heard of preaching here, but who would have thought of a *Prayer Meeting*! I was struck with wonder, with delight, and with an anxious curiosity! How long I should have indulged the reverie into which my indescribable feelings had thrown me, I cannot tell; but I was interrupted by the woman asking me to walk into her house and take a seat. Thus roused from a state of deep thoughtfulness, I eagerly enquired where the Prayer Meeting was; and was soon directed to John J——'s house, in —— Lane. With hasty steps I hurried to the door. . . . Arrived there, I heard a voice. . . . I recognised it as that of a man who had been pointed out to me as a very notorious transgressor of laws human and divine. . . . He was pleading with God for mercy. The frankness with which he confessed his sins, — the fervent supplications he presented that those sins might be forgiven through the blood of Christ, — the ardour with which he prayed that God would make the preached word a blessing to him and his neighbours, — and the rustic simplicity with which all this was clothed, made an impression on my heart which never can be erased. It was the first time I had heard an illiterate villager pray, and I almost thought I had never heard prayer before. I saw more of the nature and tendency of genuine religion that night, than all my reading and study had ever taught me.

When the prayer was concluded I walked in; and if I had heard



much that gratified my best feelings, I now saw more. The house was full of the poor of this world, who had met to close the week with God, and seek his blessing on the means of grace they hoped to enjoy on the approaching Sabbath. Some of them had not yet risen from their knees; and the eyes of each seemed bathed in tears. An expression of surprise sat on every countenance when they recognised me; nor was I less astonished to find such a meeting for such a purpose! I delivered a very short address to them, expressing the pleasure I felt that they were thus employed, commended them to the Father of mercies, intreating Him to carry on the good work thus happily begun among them, and thus closed that evening's service.

This meeting, I found, had originated entirely among themselves, not a word having been said by any one to them on the subject; this was the fourth or fifth week they had thus met; and it was soon evidently shown that from the commencement of this meeting was to be dated the success of the Divine word among them.

With what sort of feelings I returned home, after this most interesting visit, I shall leave my readers to imagine. The beauties of nature, the grandeur of the setting sun itself, presented nothing that could compare with the moral beauty of which I had been the delighted spectator.

Such a statement of facts needs no comment. It most impressively teaches the importance of social devotion; it encourages the servants of God to continue their labours in the most unpromising stations; and it shows the propriety of encouraging as far as possible *Village Prayer Meetings*.

B.

# SCRIPTURE PARALLELISM.

## No. IV.

HAVING trespassed very far, both upon your space and your readers' patience, in my last communication, allow me to make amends on the present occasion, by submitting only two or three short, though I trust, not uninteresting illustrations. They are cases in which some advantage is afforded for ascertaining the sense, by observing the parallelism.

### 1.

That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord. — Rom. v. 21.

A degree of complexity exists in the latter part of this verse, which an observation of its parallelism will remove. Its structure is as follows:

That, as sin hath reigned  
Unto death,  
Even so might grace reign,  
Through righteousness,  
Unto eternal life,  
By Jesus Christ our Lord.

It thus appears to consist of two alternate stanzas (a word which I feel to be objectionable, and which I use only, for want of a better), interwoven with each other, yet easily separable. The first completely expresses the principal subject.

That, as sin hath reigned  
Unto death,  
Even so might grace reign  
Unto eternal life.

The second conveys, in a similar manner, the additional sentiment pertaining to the latter clause.

Even so might grace reign,  
Through righteousness,  
Unto eternal life,  
By Jesus Christ our Lord.

That is to say, in direct terms, that grace might reign to eternal life, through righteousness, or justification, by Jesus Christ our Lord.

## 2.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace, wherein we stand. — Rom. v. 1, 2.

An attention to the parallelism of this passage will, perhaps, throw more light on the import of its last clause.

Therefore being justified by faith,  
We have peace with God, through our  
Lord Jesus Christ,

By whom also we have access,  
By faith,  
Into this grace  
Wherein we stand.

The structure, if properly alternate, seems to suggest a slight, but perfectly warrantable change in the translation.

By whom we have access,  
By faith,  
Into this grace,  
BY WHICH we stand.

Or, relinquishing the alternate form,

By whom we have access into this grace,  
By faith, by which we stand.

The advantage of this may not be obvious, but it may appear on a close examination. The apostle had just said that we are justified by faith, and that we have peace with God through our Lord Jesus Christ; but he now shows, that it is through Christ also that we are justified, which, though his language may be considered as implying it, had not been directly expressed. He therefore adds, that through him we have gained access to this grace, or privilege of justification, by the faith by which

we have been established in it; Christ himself being the object of faith, and his obedience unto death, and *not our faith*, constituting our justifying righteousness.

## 3.

For therein is the righteousness of God revealed, from faith to faith. — Rom. i. 17.

This short text has occasioned much perplexity. Of the various interpretations which have been given of it, however, there is one which clearly agrees with the parallelism of the passage, and which derives therefore, a sort of definitive sanction from it. I slightly alter the translation, only for the necessary purpose of retaining the words in their real order.

For righteousness from God  
In it is revealed,  
Through faith,  
For faith.

Or, substituting direct for the alternate parallelism:

For righteousness from God through  
faith,  
In it is revealed for faith.

That is to say, God in his Gospel has revealed his method of justifying the ungodly through faith, in order that men may believe and be saved. \* H \*

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ESSAYS ON DIVINE REVELATION.

No. I.

*On the Being and Providence of God, as discovered by the Light of Nature.*

THE existence and supreme authority of an eternal, all-wise, and infinitely powerful Being, is obviously the first principle of religion under every form, whether natural or revealed, by a denial of which the foundation of morality, as well as the institutions of religion would



be subverted. If there were no God, or if the world were not subject to his government, religious services and institutions would not only be useless, but egregiously absurd; since nothing could be more unreasonable than to worship a God who had no existence, or to call upon a being, whose friendship or authority could have no influence upon our happiness. Hence it is laid down in Scripture, as an axiom, which approves itself to every man's reason, that without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is the rewarder of all them that diligently seek him.

Upon this ground we acknowledge that the Divine existence, instead of being affirmed in Scripture, as an article of pure revelation, is rather assumed — as a truth previously known and universally recognised. A revelation, indeed, pre-supposes a revealer, and the different dispensations which it attributes to his government, indicate his prior existence and universal authority; but it no where represents this fact as a new discovery, verified by miracles, but speaks of it as an independent principle, the truth of which rests upon plain and indubitable ground. It seems as easy to know that God exists, as it is difficult to know what he is, or by what means his purposes are accomplished. The latter can be known only by a Divine revelation, while the former is proved beyond a reasonable doubt, by the existence and order of the material world.

Hence Moses, the Jewish law-giver, instead of commencing the Sacred Volume by affirming that there is a God, takes that for granted, as a known and indisputable truth, and commences by informing us that God created the

heavens and the earth. The psalmist likewise, when speaking of the Divine glory, in one of the most beautiful and impressive psalms, instead of referring to some special revelation as the ground of faith, adverts in striking language to the testimony of nature, and says, “The heavens declare the glory of God, and the firmament sheweth his handy work: day unto day uttereth speech, and night unto night showeth knowledge: there is no speech, nor language where their voice is not heard.” In like manner St. Paul, when discoursing with the Athenians in the court of Areopagus, commenced his address, not by telling them of the Divine existence, as a new doctrine, but by declaring the creative power, the spiritual nature, and universal sovereignty of that God, whom they ignorantly adored. In his epistle to the Romans also, he refers to the same evidences, and affirms that “the invisible things of God, from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and godhead, insomuch that all men are without excuse.”

God is indeed a being, of whose nature or mode of existence no idea can be formed by the human mind, and of whom we can find in the worlds around us no adequate or suitable resemblance. But, though it is certain, that of God we can comprehend nothing, except that he is incomprehensible, yet his being, attributes, and government, may be rendered as certain to the mind as the realities of the material world, which we perceive by our natural senses. The feelings and powers of which we are conscious within ourselves, though unseen, are as indubitable as the objects that we behold, or the events and

transactions we perceive taking place around us. The existence of thousands and millions of the human race beside ourselves, whom we have never seen, and of whose persons and characters we can have no idea, except what is founded on credible testimony, is as certain as the existence of our friends and neighbours, with whom we are daily conversant; and to doubt of it, would be as absurd as to question the reality of our own being. Persons of the slenderest information, who have seen the ebb and flow of the tides, or noticed the changes of the moon, by which those tides are occasioned, however ignorant they may be of the laws of nature, are as certain in their own minds, as the greatest philosopher can be, that there are some causes by which those phenomena are produced. Upon the same principle, it is equally certain, that every effect we perceive in nature must arise from some specific cause, whether it be known to us or not; and that every secondary cause must be traced through a series of events to the *first cause* of all things, in which we perceive the uncaused self-existent Deity.

Now it is universally assumed and acknowledged, that the beings and things which we perceive around us are realities, which cannot be denied, and that the perceptions formed of them by the aid of our own senses, may be depended upon as matters of certainty in the government of our feelings, the exercise of reason, and the conduct of human life. If then the existence of the material world, as perceived by our senses, be a reality, which it is impossible to doubt, the doctrine of the Divine existence would seem to be indubitably confirmed. For, if the world be not eternal, it must either

have formed itself, or been formed by some being, whose intelligence and power were equal to its production. That something has existed from eternity, is as certain as that something now exists; because, if there ever had been a time when there was no being, the first beings and things must have been produced without a cause, which is a palpable absurdity. A being or thing which is self-existent and eternal, however, must necessarily be what it is, and cannot possibly be otherwise, because there is no greater power by which it can be destroyed or changed. But the material world undergoes many changes, while it is as easy to conceive that its form and motion, laws and revolutions, might have been very different from what they are; whence it follows that the world cannot be eternal, but is the effect of some pre-existent and superior cause. And to suppose the world produced itself, or came into being by what is called chance; it to suppose an effect without a cause, which is a gross contradiction, that cannot for a moment be imagined. The conviction is therefore impressed upon the mind, as a necessary consequence, that the material universe, with all its inhabitants, must be traced to the agency of some invisible, self-existent, eternal being, whose wisdom, power, and goodness first formed all things, and by an absolute and uninterrupted supremacy, perpetuate the existence, and demand the homage of universal nature.

Hence it is a fact, that amidst all the errors and follies, into which mankind have fallen, the existence and authority of a God, has been invariably perceived and acknowledged. There never was a period, ancient or modern, in which this truth was abandoned or forgotten,



or a people among whom no traces of it could be found. Even savages, sunk to the lowest state of intellectual and moral debasement, have some idea of a great spirit, or an universal power, whose will may affect their happiness, and to whom some kind of worship should be paid. And though, in civilised nations, one or two individuals in a century have been led by gross immorality, extreme ignorance, or a false philosophy, to question the truth of the divine existence, it is obvious that they expressed the conjectures of a bewildered imagination, or the wishes of a depraved heart, and not the sober and settled persuasions of a sound understanding. Thus we perceive that the practical atheism of some, and the gross superstition, or contemptible and debasing idolatry of others, instead of resulting from

the want of light, or the natural imbecility of reason, are rather imputable to universal inattention and corrupt passions. On this ground, St. Paul affirms that the heathen were given up to their own delusion, "because that, when they knew God, they glorified him not as God, neither were thankful: but became vain in their imaginations, and their foolish hearts were darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image, made like to corruptible man, and to birds, and to four-footed beasts, and creeping things; and changing the truth of God into a lie, they worshipped and served the creature more than the Creator, who is blessed for ever; Amen!"

PHILAGATHON.

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## REVIEW.

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*An Account of the Indexes, both prohibitory and expurgatory, of the Church of Rome.* By the Rev. JOSEPH MENDHAM, M.A. 8vo. pp. xii. 187. Price 7s. London. 1826. Hatchard and Son.

WHILE books existed only in Manuscript, their scarcity and high price necessarily prevented the bulk of the people from obtaining knowledge. But the happy invention of the art of printing laid open the stores of wisdom to all, and proved a powerful auxiliary in the attack which was made on the abominations of the Romish system, in the early part of the sixteenth century. It was not therefore surprising, that the priests soon conceived a mortal antipathy to the printing-press. "*We must root out printing,*" said the vicar of

Croydon, in a sermon at Paul's Cross — "*we must root out printing, or printing will root out us.*"

The ecclesiastics soon found, however, that it was no easy matter to root out printing, and that they must discover some means of restraining or modifying its influence. Nothing seemed so likely to succeed as the preparation of catalogues of heretical and dangerous books, and the exercise of a vigilant censorship of all productions of the press. Accordingly, bulls and mandates were issued from time to time, prohibiting the publication of all works which had not been previously examined and approved by the priesthood, under pain of excommunication and burning of the books. The subject was taken up by the Council of Trent, and a Committee

appointed to prepare an Index of prohibited books, and a series of rules for the examination of all works that should be published. These were printed in 1564. Numerous editions have been issued since that period, chiefly in Italy and Spain; and care has been taken to add to the list of condemned books such modern publications as are deemed unfit for a Roman Catholic reader. The last *Roman* edition was printed in 1819.

In the "Rules" above mentioned, all books written by "heresiarchs," such as Luther and Calvin, are strictly forbidden; translations of the Scriptures are allowed only to those persons who shall receive a licence for the purpose from the priest or confessor; the same regulation applies to books of controversy between Catholics and their opponents; and no works are to be printed without a previous examination by the bishop and the inquisitor, who shall affix their approbation in their own hand-writing.

"Moreover, in every city and diocese, the houses or places, where the art of printing is exercised, and also the shops of booksellers, shall be frequently visited by persons deputed for that purpose by the bishop or his vicar, conjointly with the inquisitor of heretical pravity, so that nothing that is prohibited may be printed, kept, or sold. Booksellers of every description shall keep in their libraries a catalogue of the books which they have on sale, signed by the said deputies; nor shall they keep, or sell, nor in any way dispose of, any other books, without permission from the deputies, under pain of forfeiting the books, and being liable to such other penalties as shall be judged proper by the bishop or inquisitor, who shall also punish the buyers, readers, or printers of such works. If any person import foreign books into any city, they shall be obliged to announce them to the deputies; or if this kind of merchandise be exposed to sale in any public place, the public officers of the place shall signify to the deputies, that such books have been brought; and no one shall presume to give, to read, or lend, or sell, any book which he or any other person has brought into the city, until he has shewn it to the deputies, and obtained their permission, unless it be a work well known to be universally allowed.

"Heirs and testamentary executors shall make no use of the books of the deceased, nor in any way transfer them to others, until they have presented a catalogue of them to

the deputies, and obtained their licence, under pain of the confiscation of the books, or the infliction of such other punishment as the bishop or inquisitor shall deem proper, according to the contumacy or quality of the delinquent.

"Finally, it is enjoined on all the faithful, that no one presume to keep, or read any books contrary to these rules, or prohibited by this Index. But if any one read, or keep any books composed by heretics, or the writings of any author suspected of heresy, or false doctrine, he shall instantly incur the sentence of excommunication, and those who read, or keep works interdicted on another account, besides the mortal sin committed, shall be severely punished at the will of the bishops."

Three varieties of the Index are now on our table. One is an improved and enlarged edition, published under the auspices of Clement VIII, in 1596. Another is the last Spanish edition, and was printed at Madrid in 1790: it is a small quarto, of 305 pages, being an abridgement of a larger work, published in 1747, in two volumes folio, containing about 1200 pages! The third is entirely *expurgatory*, and is a reprint of an edition published in 1571. We select from these Indexes a few names of authors who are condemned, in whole or in part, by the Romish Church, and whose writings must not be read by Roman Catholics (unless in some very few instances wherein *expurgation*, i. e. *mutilation*, is allowed) on pain of excommunication; — *Wiclif* — *Luther* — *Calvin* — *Bucer* — *Zuinglius* — *Melancthon* — *Bullinger* — *Oecolampadius* — *Beza* — *Tyndal* — *Cranmer* — *Ridley* — *Latimer* — *John Knox* — *Coverdale* — *Bishop Hooper* — *Fox*, the Martyrologist — *John Huss* — *Jerome of Prague* — *Addison* — *Algernon Sydney* — *Lord Bacon* — *Boerhaave* — *Robert Barclay* — *Bayle* — *Bochart* — *Broughton* — *Brucker* — *George Buchanan* — *Buxtorf* — *Camden* — *Cartwright* — *Casaubon* — *Castalio* — *Cave* — the *Magdeburg Centuriators* — *Claude* — *Le Clerc* — the *Critici Sacri* — *Drelincourt* — *Glassius* — *Grotius* — *Sir Matthew Hale* — *Father Paul* — *Kepler* — *Lavater* — *Leusden* — *Locke* — *Mead* (his *Medica Sacra*) — *Menno Simon* — *Milton* — *Mosheim* — *Quarles* — *Dr. Robertson* (his history of Charles V.) — *Bishop Sanderson* — *Sandys*



—Saurin—Scaliger—Scapula—Schmidt—Selden—Sleidan—the Spectator—Dr. Swift—Jeremy Taylor—Vossius—Walton (the Polyglott)—Willet—Dr. Young (the Night Thoughts)—and, to close all, Robinson Crusoe, and Buchan's Domestic Medicine!!! What an excellent library might be formed from the "Index librorum prohibitorum!"

We have observed, that a Roman Catholic must not peruse the above writers without a licence. In Burnet's History of the Reformation the form of one of these licences may be seen: it was given by Toustall to Sir Thomas More. Such a licence, we presume, Mr. Butler has been favoured with to enable him to read Southey's Book of the Church, and other heretical publications, which he has taken so much pains to answer, but which he dared not peruse till his superiors gave him the requisite permission. We envy him not his feelings on receiving it.

The *expurgatory* Index above mentioned furnishes clear proof of the object which the Church of Rome has in view in these nefarious proceedings—viz. to crush evangelical truth. This is especially evident from the manner in which the editions of the *Fathers* are treated. In the "Contents" appended to the volumes of Augustine, Jerome, Chrysostom, &c. by Protestant Editors, the theological sentiments of those illustrious men are arranged in alphabetical order, with suitable references to the pages. Now, to contradict the *fathers* would never be endured; yet it was felt that on many important points their opinions symbolised with those of these Reformers. In this dilemma, it was determined to condemn those opinions, as they were given in the "Summaries," or "Contents," compiled by the Editors, and not in the text itself! The following propositions, contained in the "Index" or "Contents" to the works of Chrysostom, are therefore ordered to be expunged—"That sins are to be confessed to God, not to man—that we are justified by faith only—that Christ forbids us to kill heretics—that it is great stupidity to bow before images—

that priests are subject to princes—that salvation does not flow from our own merits—that the Scriptures are easy to be understood—and that the reading of them is to be enjoined upon all men." Chrysostom had affirmed all this, and much beside that was equally opposed to popery: yet they have not condemned Chrysostom (he is one of the Saints in their own Calendar), but only the unfortunate Editor who has reported his opinions!

In the same way have these lovers of darkness dealt with the apostles, yea with our Lord himself. An edition of the Bible, published by Robert Stephens, contained an Index, stating the doctrines of Scripture, with references to the texts wherein they are found. The following propositions, with many others, are ordered to be expunged, as suspected, "tanquam suspectæ:"—"He who believeth in Christ shall never die, John ii. 26.—The heart is purified by faith, Acts xv. 9.—We are justified by faith in Christ, Gal. ii. 16.—Christ is our righteousness, 1 Cor. i. 30.—No one is righteous before God, Ps. cxliii. 2.—Every one may marry, 1 Cor. vii. 2." Here, notwithstanding the flimsy pretence of condemning only the Editor, it is evident enough that the sentence is in fact issued against the Saviour and his inspired servants: for though they are not in express words censured for uttering the foregoing sentiments, yet as Robert Stephens is condemned for asserting that they have uttered them, it is plain that through him our Lord and his apostles are attacked. This is truly "the mystery of iniquity."

But we must close. The above specimens will give our readers some little insight into the character of the Indexes of the Church of Rome, and will, we trust, excite their gratitude to Almighty God, for our happy deliverance from Popery and slavery. Mr. Mendham very justly observes—

"When we consider, that these documents, discovering so openly the spirit and principles of Romanism, are not an old and dead letter, but at this moment in full life and vigour, that they do not lie dormant in

antiquated and neglected volumes, but, after being renewed from time to time, have been more than once republished in this very age, with no abatement of their barbarous intolerance; we may with fairness infer, that there is no radical and real improvement in a system, which cannot change, and therefore can never reform. All the enmity, therefore, to evangelic truth, all the selfishness, dishonesty and injustice, all the real illiberality and bigotry, all the arrogance and spirit of domination, of which these Indexes are standing and imperishable monuments, are by her own deliberate act fixed upon the present character and pretensions of the Roman usurpation. It does not indeed appear that death was denounced as the penalty of the simple possession, or reading, of the prohibited books; but, in the ulterior proceedings of the court from which most of the prohibitions emanated, this either led to, or constituted, the proof which subjected to death—the most cruel death. We cannot wonder then, with all these circumstances in view, that the Indexes should formerly have been, and should still be, as in their nature they are, powerful instruments either of obstructing or of destroying religious truth; and, accordingly, a very competent witness, the chaplain of that Philip, who was consort to our queen Mary I., of sanguinary memory, has declared his opinion, that to this, with other causes, was to be ascribed the purification of Spain from heretics.”

We are greatly obliged to Mr. Mendham for the publication of this volume. It contains much curious and important information, well deserving the attention of all, and especially of lukewarm Protestants. But it will assuredly be put into the next edition of the Index, and Mr. M. must be content to be ranked with heretics of the *first class*!

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*Specimens of Sacred and Serious Poetry, from Chaucer to the present day; including Graham's Sabbath and other Poems, and Blair's Grave. With Biographical Notices and critical remarks. By JOHN JOHNSTONE. Edinburgh. 1827.*

WE are sometimes tempted to believe that the love of poetry is an innate passion of the human mind. The earliest specimens of human language are highly poetic; always in idea, and most frequently in construction. The Sacred

Volume abounds with poetry after the Hebrew method; and classical antiquity, from the periods of Hesiod and Homer, is covered over with its verdant fertility. In almost every country we find a race of standard poets, and in many it is the predominant literature. There are scarcely any persons of cultivated intellect, and addicted to refined society, who do not occasionally intermingle their conversation with poetic citations, and we have known even persons of very inferior taste, and accustomed to low associations, who nevertheless manifest some powerful predilections for the melody of numbers and the visions of fancy.

If then, there exist such an inherent, or at least such a general feeling, the question of turning this partiality to the best account, seems to be the only one of great importance on this subject. It is a propensity which must and will be gratified; the direction of it requires discretion, and will in various points of view be attended with advantage. If poetry of a very inferior kind be introduced to young persons, especially those of the intellectual and imaginative cast, although it be tinctured with the purest sentiment, no great impression can be produced, and probably disgust will be the consequence; for as poetry is not read for instruction, so much as for amusement, it is probable, that even minds which are not undisciplined or vicious, may be unhappily induced for the sake of the compositions, to indulge their taste at the expence of their improvement. Though we do not agree with Dr. Johnson, that religion is not susceptible of the most exalted poetry, yet we do, and have often powerfully felt that nothing can be more deteriorating to the influence of the noblest sentiments of Scripture, than to clothe them in the unhallowed dress of mean and contemptible rhyming. We hail, therefore, every attempt to gratify the prevalent inclinations of youth, which shall at the same time not only preclude whatever is improper, but studiously prepare a mental feast, seasoned with moral and religious sentiment. *Abridge-*



ments and selections are in some respects exceptionable, and have been, we fear, too much adopted; but the very essence of poetry itself is selection, and of poetry the best method is undoubtedly still to cull its superior passages, and to take care that it be rendered as much as possible subservient to a religious purpose. These appear to have been the opinions of the Editor of this little volume, and he has completely succeeded in rendering it one of the most valuable collections of the day. From its size and arrangement, and cheapness, we do not hesitate to pronounce it *multum in parvo*, and we fully agree with most of our contemporary critics, in recommending it to public patronage. In the advertisement, the author fully expresses our own convictions.

"There never," he remarks, "were so many readers of compilations and extracts as now; and yet, but for certain accidental lights streaming in upon the pages of the ordinary caterers for the general taste, it could scarcely be guessed that poetry or the art of printing was above half a century old, in a country which has for ages possessed the richest, and the most copious, and varied literature in the world. There is no better, nor surer means of elevating the tastes, and bracing the minds of a people beginning to be enervated by a feeble and diffuse literature, than to multiply cheap editions of the best parts of the works of those who were the true and manly fathers of the national mind. Nor, in this point of view, can a greater blessing be conferred on a people, than by clearing away the rubbish from those golden mines which they have long unconsciously possessed, and which they must prize the moment they are thrown open. Those precious spoils of time have been the exclusive property of the rich and the learned so long, only because the general class remained ignorant of the common inheritance."

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*The Christian and Civic Economy of Large Towns*: by THOMAS CHALMERS, D.D. Professor of Moral Philosophy in the University of St. Andrews. vol. iii. pp. 408. Collins.

THESE patriotic labours of Dr. Chalmers justly entitle him to high and honourable distinction; which will be most effectually

conferred as their influence contributes to lessen the accumulating evils of pauperism, to excite in our peasantry a spirit of industrious independence, and to simplify a subject with whose difficulties legislation has long grappled with imperfect success.

Independently of that interest which this able and elegant writer is sure to impart to every topic which may occupy his powerful intellect, and employ his eloquent pen, there arise out of the facts and reasonings, contained in this volume, certain principles, whose supposed practical advantage, will no doubt secure the most earnest attention of those whose arduous and responsible duties involve attempts to improve the condition, and ameliorate the distress of the lower classes of our fellow-subjects.

Throughout the work in question, the excellent author is emphatically the friend of the poor; and is indefatigable in his endeavours to point out how the poor may befriend themselves. He does not appear to contemplate any considerable advantage as the result of legislative interference; but, conceiving that the core of the evil consists in the surplus of labour, beyond the demand, he considers a decrease of population as an important measure towards relief. On this subject his principal recommendations relate to later and more provident marriage among the poor; and he is of opinion, that withdrawing the present *parochial premium* on these early and inconsiderate connections, would effect a procedure less premature, and prevent many of those evils which are now so deeply and so universally deplored.

The plan of this acute writer, so far as we are able to comprehend it, appears to secure the protection of the master, and the freedom of the servant. It makes no provision for the former to become an oppressor, nor affords any encouragement to the latter to neglect the interest of his employer. It strongly inculcates the importance of considering their respective interests, not as divided; but as united; and forcibly exhibits the

advantages to be derived from a system which thus harmonizes and consolidates their mutual prosperity.

This volume contains eight chapters, the first of which is the seventeenth of the work. The titles of these chapters are, "On the Wages of Labour.—On the effect of a Poor-Rate, when applied in aid of Defective Wages.—On Savings Banks.—On the Combinations of Workmen for the purpose of Raising Wages.—The same subject continued.—On certain Prevalent Errors and Misconceptions, which are fostered by Economic Theories, and which are fitted to mislead the Legislature, in regard to Labour and the Labouring Classes.—On the effect which the High Price of Labour in a Country has upon its Foreign Trader.—On Mechanic Schools, and on political Economy as a branch of popular Education." From this last chapter we quote as follows :

"One great object of a wisely conducted economic school, whose presiding spirit would be that of loyalty to the state, and love to the population, were to labour well the proposition, that it is not in the power of master manufacturers to realise, for any length of time, any undue advantage over their workmen. And here it might be well to expound the relation that there is between the profit of capital, and the interest of money, after which the fall of interest might be alleged as affording patent exhibition of the universal decline that has taken place in profits. This would lead to some other causes for any depression in the wages of operatives, than the extravagant gains of their employers; and would enable even the homeliest of the disciples to perceive, that they are deprived of the advantage which they might have gotten from the competition of a now greatly increased capital, just because it was outdone by the stronger competition of a still more greatly increased population. In other words, that it was an advantage of which the population had deprived themselves. At all events, the capitalists are quite innocent. They cannot help themselves as the labourers can. It is well for the spread of peace and charity among the working classes, that they should be delivered from the false imagination that their masters are their oppressors. And it is further well for the spread among them of virtuous, and temperate, and elevated habits, that they should be thoroughly possessed with the true doctrine of wages; that they are themselves their own deadliest op-

pressors; and that without the co-operation of their own moral endeavours, no benevolence on the part of the affluent, and no paternal kindness or care on the part of their rulers, can raise them from the degradation into which a reckless or unprincipled peasantry shall have fallen.

"It is needless, at present, to inquire how much farther mechanics could be raised, in the scale of doctrine and information, on the subject of economical science. This would better be ascertained afterwards. But we are thoroughly persuaded, that the few elementary truths, along with their obvious and popular applications which we have now specified, could not only be received by the popular understanding, but would go far to dissipate all those crudities of imagination which excite the fiercest passions of the vulgar, and are, in fact, the chief elements of every popular effervescence. To make the multitude rational, we have only to treat them as if they were fit subjects to be discoursed with rationally. Now this in reference to the great topics of misunderstanding between them and their employers, has scarcely ever yet been done; and the experiment remains to be made, of holding conference with the people on the great principles of that economic relation in which they stand to the other orders of society. We anticipate nothing from such a process, but a milder and more manageable community; and feel confident that the frankest explanations of the mechanic teacher would be received by his scholars in the spirit of kindness. He may be in no dread of the utmost explicitness, or that those truths which bear severely upon the sordidness or the violence of the people, should fall unwelcome upon their ears. They will bear to be told both of the worthlessness of pauperism, and the gross injustice of those workmen who would infringe on the liberty of their fellows. Even those truths which go to vindicate their masters, and which look hardly or reproachfully upon the operatives, ought, in no way, to be withheld from them. We affirm, that reason will make any thing palatable to the lower orders; and, if only permitted to lift her voice in some cool place, as in the classroom of a school of arts, she will attain as firm authority over the popular mind, as she wields now within the walls of parliament. And political economy, the introduction of which into our popular courses has been so much deprecated, will be found to have pre-eminence over the other sciences, in acting as a sedative, and not as a stimulant to all sorts of turbulence and disorder. It will afford another example of the affinity which subsists between the course (cause) of popular education, and that of public tranquillity. Of all the branches of that



education, there is none which will contribute more to the quiescence of the multitude, than the one for whose admittance into our mechanic schools we are now pleading. They will learn from it what be the difficulties by which the working classes are straitened, and how impossible it is to obtain enlargement therefrom, while they labour under a redundancy of numbers. It will, at least, help to appease their discontent, when given to understand, that with this redundancy, any solid or stable amelioration of their circumstances is impracticable; and that without this redundancy, the amelioration would follow of itself, and that to bring this about, the countenance of legislators, and the combination of laborers, were alike unnecessary. The lessons of such an institution would be all on the side of sobriety and good order. They would at length see, that for the sufficiency of their own state, themselves were alone responsible, and after bidding adieu to all their restlessness, they would be finally shut up to that way of peace and of prudence, by which, and by no other, they can reach a secure independence." pp. 405—408.

1. *A Reply to the accusations of Piracy and Plagiarism, exhibited by the Christian Remembrancer, the British Critic, and other Publications, in their Reviews of "Carpenter's Popular Introduction to the Study of the Scriptures."* In a letter to the Rev. Thomas Hartwell Horne, A.M. By WILLIAM CARPENTER. London. Wightman and Cramp. pp. 48. Price 1s.

2. *A Compendious Introduction to the Study of the Bible.* By THOMAS HARTWELL HORNE, M.A. London. Cadell. 12mo. pp. 526. Price 9s.

THERE is some curious literary history connected with these publications, an abstract of which may afford amusement to our readers.

A work on the plan of Mr. Carpenter's "Popular Introduction" had long appeared desirable. Mr. Bickersteth's "Scripture Help," though very valuable for devotional and practical purposes, has but little information adapted to assist in the interpretation and illustration of the Inspired Records; while Mr. Horne's "Critical Introduction" is far too voluminous, diffuse, and complicated for the generality of readers, and contains much that is entirely unavailing to those who only understand the English

language. A book was wanted that should supply more information than the first, and at the same time be less learned, and therefore more generally useful than the second. Such a work Mr. Carpenter proposed to compile; he had been occupied for several years in collecting materials; and he has been eminently successful. Of the merits of his volume we have already given an opinion, and that opinion remains unaltered. We feel assured that the "Popular Introduction" will be extensively circulated, and that its usefulness will be great.

Mr. Horne feared, or affected to fear, that Mr. Carpenter's work would interfere with his own, and immediately set about preparing an Analysis of the "Critical Introduction," which, after having been variously named before its birth, has at length come forth under the title mentioned at the head of this article. Besides this, immediately on the appearance of Mr. Carpenter's work, his publishers were informed by Mr. Horne's Solicitor, that a bill in Chancery was preparing against them, with a view to an injunction, on the ground of alleged piracy. To this they replied, that they were conscious of innocence, and were ready to meet Mr. Horne, either in private or in public. Another communication was then sent, stating that Mr. Horne was willing to refer the matter to arbitration; this they respectfully declined, till they were informed of the "head and front of their offending." Mr. Horne was then furnished with a copy of Mr. C.'s book, to mark the pirated passages; *since which nothing more has been heard of the matter!*

In the month of January a review of the "Popular Introduction" appeared in the *Christian Remembrancer*, and about the same time another in the *British Critic*. In these reviews, which carry internal evidence of being the production of the same individual, an attempt was made to establish a charge of gross and wholesale plagiarism against Mr. Carpenter. A similar attempt was made in the *Evangelical Magazine*, in a very awkward "Supplement" to a

favourable notice of Mr. Carpenter's work: the reviewer having discovered, by a singular after-thought, that he had spoken well of a book, which ought to be reprobated as a receptacle of stolen property!

To these grave accusations, affecting both his literary and his moral character, Mr. Carpenter has felt it his duty to reply. He has examined every charge brought against him, and has completely and triumphantly refuted them all. But he has done more; for in the course of his inquiries and investigations he has ascertained that Mr. Horne, so far from coming before the public "with clean hands," has committed such depredations on authors, as prove him to be a thorough adept in the art of transferring, without acknowledgment, from other men's pages to his own. Some curious instances of this are mentioned in Mr. Carpenter's pamphlet, which is altogether the finest specimen of acuteness, vigour, and success in managing a controversy, and contains the most powerful sarcasm and just recrimination we have ever seen.

Mr. Carpenter has fully shown that his work, so far from being an abridgement of Mr. Horne's, is an independent compilation, formed, in many respects, on a different plan, and intended for a different class of readers. Those who can use Mr. Horne's volume will not need Mr. Carpenter's; while the latter publication will be highly serviceable to a large number of biblical students, to whom the "Critical Introduction" would be a sealed book. They do not necessarily interfere with each other, and ought rather to be considered as *companions* than as *rivals*.

Of Mr. Horne's "Compendious Introduction" we cannot speak very favourably. It is merely an abridgement of his larger work, and seems only intended as a stepping-stone to it. Compared with the "Popular Introduction," it is meagre and unsatisfactory, and will, we think, greatly disappoint the hopes which have been formed of it. Mr. Horne's reputation would have stood much higher, had he contented himself

with his first work, and employed his time in revising and improving it, and correcting the numerous mistakes which it still contains. It would then be better entitled to rank among "the *most useful*" and "*most necessary* works upon the Holy Scriptures," in the list of which it is placed by Mr. Horne himself! See "Compendious Introduction," pp. 490. 510.

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*A Sermon on Baptism, preached at Eagle Street, London, December 25, 1826, and published by request.* By WILLIAM HAWKINS, M.A. London. Wightman and Cramp. pp. 32. 8vo.

THIS is a *good* Sermon. Our sentiments on the subject of baptism are briefly, but clearly and neatly exhibited to view. The impression made on its being delivered, occasioned the request that it might be published; with which the author complied, we think very properly. We cannot spare much room for the review of a single Sermon, in justice to other works, which also demand notice; but on this occasion we may be excused making a few observations.

The text is Matt. xxiii. 10. *One is your Master, even Christ.* After an introduction drawn from the connection, Mr. Hawkins says,

"The general position which is here advanced, admits of a wide and extended application; and may without impropriety, be brought to bear on the particular subject which now claims our attention. One is your Master, even Christ: and,—his command is imperative,—his direction plain,—his example correct,—his service reasonable,—and his authority exclusive."

This is the plan of the discourse. On the first division, the author notices our obligations to the Saviour, and his right to exercise an unlimited sway over us, not only as pensioners upon his providential bounty, but objects of his redeeming mercy. He then brings forward the Commission,—and the history in the Acts of the Apostles, as "one continued and striking commentary on our Lord's Commission." He thence, properly, proceeds to notice the perpetuity of the ordinance; observing, that



"The command is equally imperative now, as in the apostolic age; for the law upon this subject has never been repealed, and no person on earth can abrogate or alter it. We are not permitted to select among the commands of Christ, those which appear easiest in the performance, and most suited to our taste; nor are we to depreciate the positive institutes under the pretext of exalting the moral precepts. This would be to impeach the wisdom and propriety of the Saviour's appointment. And shall weak and erring man venture to sit in judgment on his revealed will, and deliberately reject it? What an act of rebellion against our rightful Lord!" p. 11, 12.

The next paragraph forcibly meets the excuses which are alleged for the neglect of attention to baptism, from the ridicule and reproach with which we are frequently assailed. We would transcribe it, but it would trespass on our bounds, and we would rather recommend our readers to consult the passage itself. But on this part of the Sermon we cannot help expressing our gratification, both with the sentiments which Mr. Hawkins brings forward, and the firmness with which he advocates them. We live in a period, in which lax sentiments are encouraged and patronised; as if the nervousness of the present age was to have unbounded indulgence, and as if confessing faith in Christ,—not before harsh and inimical persecutors, but before Christians, who were rejoicing to hear the sound, and, then being baptised in his name, and in obedience to his will, were hardships of the severest kind! What would such professors have done in periods of persecution?

In the next head of discourse, Mr. H. shows that the direction of Christ is plain. Here he briefly states the plainness of the New Testament on both the mode and subject; and concerning the former, notices the evidence which arises from the practice of the Greek church in support of *immersion*, being the proper meaning of the term *baptism*: not from any deference due to the authority of the Greek fathers, or the Greek church; but from the obvious consideration, that the *Greeks* understood *Greek*; and could not habitually and practically

assert that *baptism* was *immersion*, if the word really meant a different thing.

We earnestly wish that this Sermon may have an extensive circulation, and that our readers would peruse it for themselves; and we should rejoice to find the worthy author placed in some important station, pleading for the rites of primitive Christianity, and consistently acting on the principles he has himself laid down; and when also, he would be excited to use all his energies in exhibiting, proving, and enforcing the various important truths, which belong to our common salvation.

We take the liberty of recommending it to the attention of this worthy minister, that should he republish this Sermon, he would do it in the form of an Essay, of a smaller size, and cheap, for the use of serious enquirers.

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*Old English Sayings newly expounded, in Prose and Verse.* By JEFFERYS TAYLOR. Author of *Parlour Commentaries, &c.* London. Wightman and Cramp. 12mo. pp. 147. Price 4s.

"I THINK 'The Proverbs' are better," said a friend of ours, the other day, after looking over this volume. We think so too: nevertheless, Mr. Jefferys Taylor's book may be very useful and instructive, especially to the young.

The Author has selected a number of "Old English Sayings," and illustrated them, partly in prose, and partly in verse, by short narratives, dialogues, and essays. The sportive and the grave are pleasingly combined, and amusement is made to subserve the higher ends of instruction. We select a specimen from the didactic part of the volume.

"Soft words and hard arguments."

"He who blusters without reason, has most reason to bluster. He who is strenuous on the *wrong* side of the argument, has the utmost occasion for any auxiliaries which he can press into his service; and it must be confessed, that vociferation and clamour, are as likely means of persuasion as any that can be devised, when the why and the wherefore do not happen to be at hand;

When thoughts are gone, and reason spent, Then bullying is most excellent!"

It is undeniable, that obstreperous disputants do in this way very frequently gain their point; carry their enemies' works by assault, and make right and reason fly before them. Chaff flies before the wind, and the wheat itself before the whirlwind.

"This gusty kind of eloquence, however, loses its effect surprisingly, if often resorted to, even over those who are most apt to be influenced by it. With such as have a tolerable share of penetration and firmness, it is not only the most ineffectual, but the most prejudicial, method a man can employ; it is not merely useless but mischievous to his purpose. Increasing elevation and strength of voice almost always indicate correspondent depression and weakness of argument; and so good a guide is this to persons possessing discernment of character, that they find out what arguments are most powerful on their own side, by the loudness of their adversaries' rejoinder, and often perceive that nothing more than a calm repetition of them is needful to ensure the victory. Where, however, they wish to prevent an explosion of passion, they will, by the same rule, forbear pushing their reasoning home; deal gently with replies, the logic of which is alarmingly feeble; and avoid, at the price of conquest, depriving a vehement wrangler of the only refuge that remains to him.

"It is certain, that amongst controvertists, none are so furiously tempestuous in their wrath, as those whose arguments are at their last gasp from some mortal thrust of the enemy. Thus it is—if between men of mettle—that disputes upon subjects of as little moment as the colour of the chameleon, become affairs of life and death! He that has uttered his last word in reason, utters one in passion, and the business is settled shortly after upon a spot, where there are two enemies; two friends; a brace of pistols, and a surgeon.

"But amongst zealous disputants in general, though they may stop far short of this, soft words are not much in use. These persons seem to have little practical conviction of the cogency of *unassisted* reasoning. Accustomed to underrate, if not to disallow entirely, all opinions, right or wrong, which clash with their own; they anticipate equal prejudices in others, and think that noise and bustle will give efficiency to words which, without such aid, would have no effect at all. Nothing, however, worth gaining, is obtained thus,—

'He that's convinced against his will,  
Is of the same opinion still,'

whatever assent may be extorted, unless irresistible truth operates upon his mind. Loud and ill-adjusted language never can

conduce to this end. Words are like weights; *gravity* gives them effect. They must be placed quietly in the scale, and left to incline the balance *by their own unaided tendency*; if they do not then accomplish their end, they are totally incompetent, and all attempts to influence them are equally despicable and absurd."

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*Beauties of Eminent Writers selected and arranged for the Instruction of Youth, in the proper Reading and Reciting of the English Language, in two volumes. By WILLIAM SCOTT, late Teacher of Elocution and Geography in Edinburgh. pp. 472. Oliver and Boyd.*

To read and speak according to the rules of art, without appearing to do so, is an attainment to which few seem to arrive. In such exercises, however, the grossest inaccuracies are not more offensive than palpable affectation. Great care, therefore, must be taken lest that which is artificial, and which is designed to assist nature, should unhappily destroy it; for, if the orator, by a scrupulous attention to art, should be merely stiffened into the correctness of mechanism, his audience will be sure to perceive that they are sustaining a loss, to repair which, if it should be necessary, they would cheerfully part with automatical precision, or rhetorical flourish.

It will be understood, that these remarks are intended to be cautionary, and not at all to interfere with the labours of Mr. Scott, or the efforts of any who may endeavour, whether by written instructions, or oral examples, to assist in forming a graceful and impressive delivery. Indeed, we are of opinion, that the acquirement of this desirable qualification might be greatly facilitated by a diligent perusal of these volumes, in which the student will meet with rules and examples of eloquence, well qualified to guide his judgment, improve his taste, and regulate his practice.



## LITERARY RECORD.

### New Publications.

1. *Theology; or an attempt towards a consistent view of the whole Counsel of God; with a Preliminary Essay on the practicability and importance of this Attainment.* By John Howard Hinton, A.M. 12mo. boards. Price 4s.

2. *The Youth's Biblical and Theological Companion; in which the Author has endeavoured to explain the principal terms of the Sacred Scriptures; to unfold the great Doctrines of Holy Writ; to elucidate difficult passages of the Inspired Volume; and reconcile its apparent Contradictions.* By the Rev. Thomas Wood, of Jewin Street, London. 12mo. boards. Price 7s. 6d. The title of this work fully describes its object and design. Such publications, when well executed, cannot fail to be useful. The present volume may be safely recommended to Sunday-School Teachers and others, who may not have the opportunity of perusing more learned and expensive works.

3. *Christ all in all; or several Significant Similitudes, by which the Lord Jesus Christ is described in the Holy Scriptures.* By the Rev. Ralph Robinson. Edited by the Rev. T. Sharp, A.M. 8vo. boards. Price 12s.

4. *An Account of the American Baptist Mission to the Burman Empire.* By Ann H. Judson. Second Edition. 12mo. boards. Price 5s. 6d.

5. *Original Tales for Children.* Two Volumes, 18mo. half-bound. Price 1s. 6d. In a Series of simple and interesting Narratives, the usual faults of children are exposed, and their opposite excellencies recommended and enforced. These volumes will be favourites in the Nursery and the School-room.

6. *The Life of Grotius; and a Succinct Account of the Civil, Ecclesiastical, and Literary History of the Netherlands.* By Charles Butler, Esq. 8vo. Price 7s. 6d.

7. *The Third Volume of Elements of the Philosophy of the Human Mind.* By Dugald Stewart, F.R.SS. London and Edinburgh. 4to. Price £2. 2s.

8. *Memorials of sanctified Affliction: being extracts from Letters written by the late Benjamin Lawson, who died the 20th of August, 1826, aged twenty-eight years.* Price 8d. This little publication will be interesting to all who have read the Memoir of the Pious Youth, to whom it relates. We hope

its sale will be extensive, especially for the sake of the aged parents of the deceased, whose support is mainly derived from the profits of this and a previous pamphlet, which we noticed with approbation some time since.

9. *The System; a Tale of the West Indies.* By Charlotte Elizabeth. 12mo. boards. Price 5s.

10. *Sermons, delivered at Beresford Chapel, Walworth. Part 2.* By the Rev. E. Andrews, LL.D. With a portrait.

11. *Harding's Stenography; a new Edition.* Price 3s. 6d. neatly bound.

12. *Pastoral Advice; a Sermon, addressed to the Church in Little Alie Street, Goodman's Fields, on the occasion of electing two of their members to the office of Deacons.* By William Shenston. Price 1s.

13. *The Importance of Christian Character in the Discharge of Pastoral Duties; a Sermon delivered at the Ordination of the Rev. William Humphries, to the Pastoral Care of the Baptist Church at Braintree, Essex, March 6, 1827.* By Isaac Mann, A.M. Price 1s. 6d.

### In the Press, &c.

The Desolation of Eyam; the Emigrant; and other Poems. By William and Mary Howitt.

A second volume of "Interesting Narratives from the Sacred Volume." By Joseph Belcher.

An Essay on the Atonement; by the Rev. Isaac Mann, A.M. of Maze Pond, London. Second Edition.

Letters to the Rev. R. Hall, A.M.; containing an Examination of his Theory of Christian in opposition to Party Communion. By William Giles.

The Rev. W. Groser, of Maidstone, has commenced the publication of a New Periodical, entitled, "The Maidstone Christian Instructor." Published Monthly, Price 3d. Sold in London by Wightman and Cramp.

The Rev. W. Hutchings, of Paradise Chapel, Chelsea, announces his intention to publish by Subscription, a Volume of Sermons, by his late honoured father, Rev. Thomas Hutchings, of Unicorn Yard, for the Benefit of the Widow and Family.

The Age Reviewed. A Satire.

## QUARTERLY BIOGRAPHICAL NOTICES.

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It is our intention to give, once a quarter, an account of the deaths of eminent individuals and public characters, of various denominations, with such biographical notices as we may be able to collect. We doubt not that our readers will be gratified with this arrangement.

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### THE MARQUESS OF HASTINGS.

THIS excellent nobleman died Nov. 28, 1826, on board His Majesty's Ship, the *Revenge*, then lying in Baia Bay, near Naples; he had nearly completed his 72d year. The early part of his life was spent in military service, in North America, and on the Continent, and his reputation as a general was high. In 1812 he was appointed Governor-general of British India: his administration was distinguished by wisdom, vigour, and justice, and secured for him the confidence and admiration of those whose interests he was called to promote. By his patronage of benevolent undertakings, and his kindness to Missionaries and others who have devoted themselves to the welfare of India, he materially aided in the furtherance of the good cause. To the education of the young he attached great importance, and encouraged every measure calculated to promote that object.

The Marquess's health being affected by his residence in India, he returned to England in 1822, and was appointed Governor and Commander-in-Chief of Malta in 1824. There also his generosity and zeal were displayed, and benevolent Institutions in general, and the Education Society in particular, enjoyed his patronage and effective support. "In this nobleman's death," it was observed in a letter written on the occasion, "a wife has lost the best of husbands, children the best of fathers, and I think, if possible, poor Malta has lost even more; the good he has done, and what he planned to do for that island, requires a much more able pen than mine to explain. It may be most truly said, that the Maltese have lost the best friend and protector they ever had."

### THE BISHOP OF OXFORD.

THE Hon. and Right Rev. Edward Legge, Bishop of Oxford, died Jan. 27, in the 60th year of his age. He was brother to the late Earl of Dartmouth, and was raised to the episcopacy in 1815.

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### THE BISHOP OF LINCOLN.

THE Hon. and Right Rev. George Pelham was the third son of Thomas, first Earl of Chichester, and uncle to the present Earl. He was at first intended for the Army, and held for some time a commission in the Guards; but afterwards he determined for the Church. After his ordination he was successively promoted to be a Prebendary of Chichester, and Vicar of Hellingley, and of Boxhill, in Sussex. In 1802 he was made Bishop of Bristol, was translated to Exeter in 1807, and to Lincoln in 1820. His Lordship died on the 7th of February, in consequence of a severe cold caught in attending the funeral of the Duke of York.

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### THE BISHOP OF ROCHESTER.

DIED recently, the Right Rev. Dr. King, Bishop of Rochester. He was, we believe, the only prelate who was accustomed to vote with the Bishop of Norwich in favour of the Roman Catholics.

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### J. M. GOOD, M.D. F.R.S., &c.

WE regret that we are unable to furnish any particulars of the life of this gentleman, who has been long known as a learned and accomplished writer, and an able member of the medical profession. Among his numerous publications, were the following; *Memoirs of the Life and Writings of Dr. Alexander Geddes*,



8vo. 1803; *Song of Songs, or Sacred Idylls from the Hebrew, with Notes*, 1803; *A Complete System of Medicine*, 5 vols. 8vo.; *The Book of Nature, being a Popular Illustration of the General Laws and Phenomena of Creation*, 3 vols. 8vo. &c. Dr. Good was also one of the editors and principal writers of the *Pantologia*, one of our best Cyclopædias on a small scale.

This truly valuable member of society died on the 2d of January. His death was occasioned by an inflammatory attack, brought on by an exposure to cold.

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#### DR. JOHN JONES.

THIS eminent scholar was the author of a Greek Grammar, a Greek-English Lexicon, and other learned works. He died Jan. 10.

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#### REV. JOHN EVANS, LL.D.

DIED, Jan. 25. at Islington, the Rev. John Evans, LL.D.; for more than thirty-five years Minister of the Morning General Baptist Congregation in Worship Street, Finsbury Square, London.

Dr. Evans was born at Usk, in Monmouthshire, Oct. 1767, and traced his descent through an almost unbroken line of Baptist Ministers, from Thomas Evans, one of the Ministers ejected by the Act of Uniformity. In 1783 he became a Student in Bristol Academy, over which his relative, Dr. Caleb Evans, then presided as Theological Tutor. About the same time he was baptized, and preached his first sermon before the age of seventeen. After remaining the usual time at the Academy, he went to Scotland, and studied at the Universities of Aberdeen and Edinburgh till 1791.

Having changed his theological sentiments on the points included in the Trinitarian and Calvinistic controversies, Dr. E. became pastor of the church in Worship Street in 1792, and remained there till his death.

Dr. E. acquired considerable celebrity by the publication of his "Sketch of the Denominations of the Christian World." This work was first published

in 1795, in the form of a shilling pamphlet. Fourteen editions have been since printed, comprising in all 100,000 copies. It has been translated into Welsh and various Continental languages, and several editions have appeared in the United States of America. Dr. Evans was also the author of many other works, of a miscellaneous description, which have been extensively circulated.

We have observed, that Dr. Evans had renounced the sentiments usually held by Calvinists and Trinitarians. His theological views are thus stated in the *Monthly Repository*:—"As a General Baptist he warmly advocated the unlimited, unpurchased goodness of God. . . . A firm believer in the personal unity and paternal character of God, he claimed the appellation of Unitarian in its wider, and, as he contended, only correct application. On the person of Christ, though he never attained, nor perhaps desired to attain, that confidence possessed by many, he never appears to have seen reason to give up the doctrine of our Lord's pre-existence. Of Universal Restoration he was accustomed to say, it was what every good man must wish to be true, but he seemed to think it wanted that conclusiveness of scriptural evidence which could justify a full conviction of its truth. To the theory of philosophical necessity he was no friend."

We have extracted this passage in order to show that while Dr. Evans's opinions on some important subjects were erroneous and unscriptural, he did not fully accord with the Unitarians or Socinians, in their rejection of many of the distinguishing peculiarities of the Christian faith.

His funeral took place on Thursday, Feb. 1. On this occasion an impressive address was delivered by the Rev. James Gilchrist, who also preached a funeral Sermon on the following Lord's day morning, from Heb. xiii. 7.

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#### REV. THOMAS GILBART.

DIED at Islington, on Saturday, February 17, aged 31, the Rev. Thomas

Gilbart, the valued Secretary of the *Irish Evangelical Society*. His public course, though, alas! so short, was varied and eminently useful. At the early age of seventeen, he entered the Academy at Hackney, under the patronage of his venerable friend, the Rev. Matthew Wilks, where he pursued his studies for the Ministry with unusual diligence and exemplary consistency, which secured for him the affection of the whole academic family. He commenced his stated Ministry, at Bushy, Herts, whence he removed in 1818, to York Street, Dublin. In 1821 he became Secretary of the *Irish Evangelical Society*, and thus undertook those laborious duties which first broke his health, and induced that disease which has brought him so early to the grave. He was interred at Bunhill-Fields, on the 23d of February; when his beloved tutor, the Rev. G. Col-lison, delivered an impressive address; and the Rev. T. Lewis, of Islington, offered prayer. The pall was supported by the Rev. Messrs. Yockney, Stratten, Curwen, Hasloch, Hyatt, and Blackburn; several other Ministers followed with the mourning relatives.

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### Recent Deaths.

REV. T. HUTCHINGS.

IT is with deep regret we have to announce, that on Lord's Day Morning, Feb. 25, 1827, the Rev. Thomas Hut-

chings, who for thirty-two years honourably sustained the pastoral office over the Church in Unicorn-Yard, South-wark, was attacked during the performance of Divine service, with a fit of apoplexy, and consequent paralysis of the left side; the symptoms of which continued till Thursday evening, March the 1st, when at half-past nine he expired, having only experienced partial relief from bleeding and blistering, with other remedies resorted to under such circumstances. It is probable, says the medical friend who attended him, that the disease was produced by the rupture of some large blood vessel within the cavity of the brain, thereby producing compression on that organ, which no remedies could remove. It is expected that a memoir of this exemplary Christian and distinguished Minister will be inserted in our next number.

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REV. J. B. PEWTRESS.

DIED on Monday, March 5, aged 71, the Rev. John Barber Pewtress, of Camberwell. He had been actively engaged as a Minister of the Gospel in various parts of the kingdom, during the last forty years. Many congregations, now in a flourishing state, were raised by his instrumentality.

His remains were committed to the tomb on Tuesday, March 13, on which occasion an address was delivered by the Rev. Dr. Rippon.

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## GLEANINGS.

KERK HOF.

To the Editors.

GENTLEMEN,

WHEN any one (especially an *Englishman*) visits a foreign country, with a view to bring home a true description of it, nothing, perhaps, is of higher importance to the right performance of his task, than that he should be as free as possible from national prejudices. But why, it may be asked, an *Englishman* more than another? because, all the world knows that his predilection for every thing *English*, flows so warmly through his veins, that, he is more in danger, than any other, of running into extremes of praise, or dis-

praise of men and things, which may not sort with his prejudices. If, before he went abroad, he could, and would leave these at home in his wardrobe, as we do any garment which we slip off and on at pleasure, he might, perhaps, then make in other respects a better traveller, or tourist, than a native of any other country.

I have been led to these remarks, from meeting, promiscuously, the other day, in the last Supplement of your Magazine, an account of the Kerk Hof (Burial place) in Rotterdam, purporting to be an extract from a work entitled a Brief Description of Holland. It is not wished here, to charge the author of that work with a direct design to



convey wrong impressions, or to mislead, but most assuredly, the article in question has that tendency in no small degree. For, the reader is left to infer, that the burial place therein described, is a specimen of what is to be met with, all through Holland, and that there is a want of natural affection in the Dutch character.

Now if our author, instead of making a hasty visit to a few of the Western towns in Holland, that highly interesting country, had leisurely traversed its interior, and had resided for even one-tenth part of the time the undersigned has done, in native families, he might then have seen in every direction, Burial Grounds, not inferior in point of decency, cleanliness, and convenience to those in his own country, and would, notwithstanding the English prejudices, under the influence of which he appears to have written, have had ample reason to acknow-

ledge, that there was in Holland, to be found a greater degree of natural affection, of harmony in families, kindness, and of Christian philanthropy, than in most other countries which he may have visited. And if, instead of allowing the Kerk Hof so precipitately to hasten his return home, he had only patience enough to tarry a while longer in Rotterdam, he might easily have informed himself, that in that very city, the Kerk Hof was not the only place of interment, but that there were besides vaults, of considerable extent, where the dead are as decently deposited, as in any part of the world, only perhaps with less ceremony than is common in other European states.

Relying upon your giving insertion to the above, I remain, Gentlemen, yours most respectfully,

*Jeffrey's Square.*

W. H. ANGAS.

## INTELLIGENCE.

### FOREIGN.

#### AMERICA.

WE have received a set of the *American Baptist Magazine* for the year 1826, from which we take the following extracts:—

*Baptist General Tract Society.*—At the close of the preceding year, 159,328 pages of Tracts remained in the parent depository. During the past year 480,000 pages have been printed from stereotype plates—587,764 pages have been distributed; leaving 51,564 pages now in the parent depository.

We find reported in the last Annual Report, thirty Auxiliary Societies, five life-memberships, and ten Central Depositories. During the past year forty-one additional Auxiliaries have been reported, (and, doubtless, others formed, of which we have received no information,) twenty life-memberships have been obtained, and two new Depositories established. Making in all seventy-one Auxiliaries, twenty-one Central Depositories, and twenty-five life-memberships.

During the first two years of its existence, the Society has published 1,176,000 pages of Tracts;—distributed 1,124,436 pages;—and has, remaining in the parent Depository, as before stated, 51,564 pages.

*Revivals of Religion.*—Many accounts are given of revivals of religion in different parts of the United States. We select the following. It is a letter from the Rev. Phineas Bond, dated "Cherryfield, July 9, 1826.

VERY DEAR BROTHER,

SEVERAL months have already elapsed since I intended to have given you some particular statement of the recent revivals in this place. My not complying with your wishes before this late period, has not arisen from forgetfulness or neglect; but from the want of a convenient opportunity. My first visit to this place was Jan. 26, 1825. The state of religion was then exceedingly low; even to that degree which rendered it quite difficult to distinguish between professors of religion and the world. And not having the constant ministry of the word, the religious state of society was declining, and habits contracting, which portended serious consequences. After preaching several times, all things seemed discouraging as it respected the cause of Christ. My conclusions were, that if no material alteration was visible at the expiration of three months, I would leave the place.

In this state of things it was thought expedient to observe a day of fasting and prayer, that the Lord would display his grace in the quickening of his saints, and in the salvation of sinners. The fourth of

March was appointed. The day was quite solemn, which much excited my anticipations; and occasioned me to look forward to our next monthly Church conference, with a degree of pleasure in the expectation of finding Christians much engaged.

The next expedient resorted to, was a meeting of the church for the purpose of relating their Christian experience to one another. This took place on the 19th of March, and, in a good degree, had the desired effect. It led Christians to look back to the day of their espousal to Christ, and the life they had led since. This humbled some of them in the dust, and led them to examine the foundation of their hope and mourn over their sins. At this time tokens of divine favour became quite visible, and we were satisfied that the Lord was in the place, and about displaying the riches of his grace in the salvation of sinners. Christians began to be much revived, and to feel for poor sinners; while sinners began to feel distressed for their souls, and to inquire with anxious solicitude, "What must we do to be saved?" In April and the former part of May the revival was quite powerful and very general. O my dear brother, we then experienced scenes at which angels could not be silent spectators, nor mortals look on with indifference. The hearts of stubborn sinners melted like wax, and their rebellious wills bowed to the reign of sovereign grace. The revival was unusually still, and all things conspired to bespeak that it was the work of God. May 25, at the request of the church and society, I was ordained their pastor. May 29, I baptized twelve persons. June 12, I baptized six persons. June 26, baptized eight. July 10, baptized eight. July 24, baptized one person. July 31, baptized two. Aug. 14, baptized four. Aug. 21, baptized five. Sept. 11, baptized four. Sept. 18, baptized one. Dec. baptized one, and some as yet stand candidates. Thus, my dear brother, you perceive that I have had the privilege of baptizing and receiving to the fellowship of the church under my charge, fifty-two persons, twenty-two males and thirty females, sixteen of whom are heads of families. Oh how great that grace which stains all human glory in the salvation of sinners. To this grace we would wish to attribute the good work in this place; and through which grace may we, dear brother, be enabled faithfully to discharge all our duties as ministers of Christ, and be found at last among that number who have turned many to righteousness; and clothed in immortal bloom may we shine as the brightness of the firmament, and as stars for ever and ever. Yours affectionately, in Gospel bonds,

PRINEHAS BOND.

(Further extracts in our next.)

## DOMESTIC.

LONDON.

THE following is the substance of the paper read by the Rev. Carlos Von Bulow, on the day of his ordination. See the account in our last number.

My religious education was very much neglected indeed, and the persons to whom it was entrusted, did not bring me up in the knowledge of the pure and unadulterated word of God, but rather sowed the seeds of infidelity in my young heart, which were cherished and watered by all around me, according to the "spirit, that worketh in the children of disobedience." The first thing worthy the name of a serious thought, that impressed my mind, was the desire of investigating and ascertaining the immortality of the soul; but as I knew no person, to whom I could apply for direction, I began to read all the works I could get, both ancient and modern on this subject. Several years, however, passed away without any satisfaction. I had very early enlisted into the military service, and this was certainly the worst school I could have entered. In the course of the Continental wars, the armies of the different nations were deeply imbued with the spirit which had breathed in the French literature of the last century, and with which the hosts that issued from that country were inspired. I was twenty-eight years old, before I possessed a Bible, or had an opportunity to read it, nor do I remember to have seen more than one, except in my father's house, which I left very early. The late Count von Secindorff, minister of state to the king of Wirtemberg, was the first person, that asked me if I had a Bible, and on my replying in the negative, presented me with one. I read it very diligently, out of respect to him, for whom I had a great personal esteem, and through my regard for old age, which I had always revered. I cannot explain my different feelings during the ensuing five years; they were constantly ebbing and flowing; I had some convictions of the sinfulness of sin, and struggles against it; I had to bear to be called a saint, because I paid some regard to public worship, and it was known that I read the Bible, a practice which was looked upon with the greatest contempt by the greater part of the officers. The remembrance of my dear departed mother's conduct on her death bed, who used to make me read to her, and pray with me, induced me at this time to pray to God. In the spring of 1818 I was in such a state of restlessness, for which, indeed, I could give no reason, that I determined to



travel; I passed rapidly over a great part of the Continent, and by the leadings of Divine Providence, was directed to Scotland, where I arrived at the latter end of the year. Here I was introduced to that worthy minister, the Rev. Dr. Thomson, of Edinburgh, by conversing with whom it pleased the Lord to remove the blindness of my soul, and to lead me to know and believe the Bible, to be truly the inspired word and will of God revealed to man. While arguing with him on the subject of creation, as related by Moses, he asked me if I believed there was an Almighty God, and having answered in the affirmative, he said, "Well, Sir, he then can have created the earth as it is created, and neither you nor any other man can prove the contrary, or should dictate to him how he ought or ought not to have done it." I had nothing to say in reply, and the topic was dropped; but although I cannot remember my feelings very exactly at that moment, or in the course of the day, the evening found me in my chamber, and on my knees thanking God through Jesus Christ, who had shown mercy to a poor benighted sinner. I had before a great deal of knowledge of the contents of the Sacred Books; I understood the letter but not the Spirit; now, however, I understood that salvation, which is by faith in Jesus Christ, by whom all things were made. I could now no more live to myself, or be the servant of sin, no more could I have worldly honour and glory for the objects of my pursuit, nor could I find it consistent to be at the same time a soldier of the Lord Jesus Christ, the Prince of Peace, and of an earthly prince, a soldier of life and of death. I therefore left the military service, determined to devote myself to the work of the Lord.

When the Lord gave me eyes to see his glory, I also perceived that the whole world was lying in the wicked one. I saw the dreadful gulf from which the merciful hand of God had rescued me; I saw all my relations, friends, and acquaintance hurrying with all their might to the precipice; I knew that infidelity prevailed greatly over the whole Continent. I had visited most parts of Europe; I had addressed myself to the ministers of all the nominal churches; but incredible as it may seem, I had not met above five or six, who confessed that they believed in Jesus Christ as the Son of God. And could I know this, and could I have partaken of the marvellous love of God without being filled with compassion? Could I have any other desire than to be an instrument in the hands of God, to go forth and proclaim the great things the Lord had done for me, and to call my fellow-men with a loud voice, to warn them of their danger, and entreat them to turn to the Lord, that

their souls may be saved? These were the impressions, that were then immediately impressed on my mind, and I humbly supplicated the Lord to make use of me for this purpose. I have ever since endeavoured to prosecute this object, and the Lord has indeed wonderfully assisted me in my weakness, opened doors for me, and furnished me with means, and I trust, he will bless my feeble efforts to the glory of his most holy name.

Being born in Denmark, and having passed the earlier period of my life in the several northern countries of Europe, I thereby acquired some knowledge of their peculiar manners, opinions, &c. I revisited these countries in that memorable year, when the Lord caused his light to shine upon my soul; what I had therefore seen and heard before made the deepest impression on my mind, and my attention was therefore first directed to these parts. In the spring of 1819, I visited, with a boat, the eastern coast of Norway, taking with me a supply of the blessed Word of God. I was thus led more closely to investigate the state of things, and was a witness to the awful ignorance of the poor inhabitants, and the perverted views of those who think themselves wise. I afterwards resided three years and a half in Copenhagen, where I had an opportunity of gaining a more minute acquaintance with the general condition and moral state of the people, and I am fully persuaded that the current of evil which came from the south, has set in, so to speak, into these countries, and overwhelmed them.

In the year 1824 I came to London, with an earnest desire to find some way of becoming an active instrument in the great work of the Lord, and having been made acquainted with the existence and operations of the Continental Society, I proposed to the said Society my plan for extending their labours to these northern regions, no opportunity for which had hitherto presented itself. They requested me also to propose some persons who would be able to execute this plan; but although I was acquainted with the great difficulties of the project, and wished the mission should be undertaken by some competent person, I knew of no such person; in reliance, therefore, upon him who is able to reveal his strength in weakness, I offered myself with fear and trembling, leaving it to God to determine, if it was agreeable to his will. The Society received me, and the Lord enabled me to overcome all difficulties. In the month of April last I went to Norway, purchased a small vessel, twenty-five feet long; and with the aid of two sailors, was enabled to visit the coast, and numerous islands, from Christiana to Drontheim. I preached the Gospel at sixty different places, to congregations of

from 20 to 500 hearers ; I sold and distributed some hundreds of copies of the Holy Scriptures, and could have disposed of some thousands if I had them : I also dispersed from 6 to 7000 tracts. I have great reason to sing of the mercy of the Lord ; he has protected me in my frail bark on the mighty waters, and among the dangerous rocks that surround that coast ; he has wonderfully directed my steps, opened the hearts of many to receive me, disarmed those who wished to oppose me, and enabled me to feed the hungry souls with the bread of life.

I have just returned from these parts, and in the sight of God, I bear witness to you all, that the most horrid infidelity, indifference and ignorance, accompanied with every species of vice, reign undisturbed in all classes of society, that the greater part of the ministers are, as one of the highest of the clergy in that country, said, "dead stones," and added, unless Almighty God should work a miracle, or send a pestilence among them, he did not know how things would ever become better. The old ministers are dying rapidly, and there are above sixty ministers now wanting in the established church of that kingdom. Most of the parishes have from two to six congregations, which are visited by the ministers, two, three, and four times in the year. With respect to the numerous islands on the coast, these visits are particularly fatiguing and dangerous, and the people very poor, so that many of these parishes, as well as those in the northern part of the Continent, have no ministers, some have had none for six or eight years. I myself knew one, that had none for three years, and one where they had not had a sermon for a whole year, although they had a minister, but he was old and infirm. Add to this the infidel principles which are spread from one to the other, and circulated by books ; the above mentioned clergyman assured me, that the worst books that had ever been written in Denmark and Norway, and translations of Voltaire, were very frequently to be found in the cottages, and among the farmers in the mountains. I myself have seen much of this. Finally, the Neologian doctrines preached from the pulpits, have contributed to bring the Word of God into disrespect, giving the appellation, "Word of God," to every book that treats in any way of religion, and thus in a great measure extinguishing in the minds of the people all sense of the importance of this appellation. I have often witnessed examples of this kind ; I have heard a poor fisherman affirm, that the Bible was like all other books, written by men. This is the great point with the German rationalist ; and can we wonder, when we hear the highest clerical authority in a country publicly allege, that the Bible is a

good book enough for the age in which it was written ; but that in this enlightened age we need a new Bible ? This is the sentiment uttered by the illustrious General Superintendent of Saxe Weimar, one of the heads of these rationalists, though he is called a minister of Christ. Could I see and hear all this, without being moved with compassion ? Could I have received that faith that worketh by love, and not be constrained by this love to become an instrument in the hands of our Lord, to call upon the dry bones in this valley to live through Jesus Christ, to go forth and sow, and water, and plant in his name, depending on him who alone can give the increase ? I know well the Lord does not need me ; that much more were to be desired than what is in me, a poor weak vessel ; but are not all these things, which I have related, sufficient proofs that the giant in these countries has defied the armies of Israel, and shall he undisturbed be allowed to keep his prey ?

Should I shrink from the dangers, that present themselves, or despair of finding the means to smite the head of this Goliath, who is daily destroying the souls of this poor people ? No ! When I consider how gracious the Lord has hitherto been, how he has strengthened me in body and in mind, and protected me in all dangers, I ought, most certainly, to trust in him ; and though means appear for the present to be lacking for this great and important mission, yet the Lord will surely stir up his servants to come forward to this good work. I trust it is by the influence of the Holy Spirit that the Lord has called me to this work, and therefore, would beseech you to unite your petitions at his mercy seat, that he will give his blessing, to the glory of his name, and the good of souls.

#### HINDOO SUTTEES.

A public meeting was held in the Town-Hall, Derby, on the 13th ult., when it was agreed to present petitions to both Houses of Parliament for the abolition of the Suttee.

Mr. Peggs is about to publish a pamphlet, entitled *The Suttees' Cry to Britain*, containing Extracts from Essays published in India, and from Parliamentary Papers on the burning of Hindoo Widows, shewing that the Rite is not an integral part of the Religion of the Hindoos, but a horrid custom opposed to the Institutes of Menu, and a violation of every principle of justice and humanity ; respectfully submitted to the consideration of all who are interested in the welfare of British India ; and soliciting the interference of the British Government and of the Hon. the Court of Directors of the Hon. East India Company, to suppress this suicidal practice.



## ASSOCIATIONS.

### SOUTHERN ASSOCIATION.

THE Southern Association met, Sept. 12 & 13, 1826, at Long Parish, near Whitchurch, Hants. Brother Fitcher preached on the Tuesday Evening. Wednesday Morning, Br. Jefferson, of Andover, read and prayed; Br. Russell, of Boughton, preached from Rev. xx. 1—8; Br. George, of Romney, closed the service in prayer. In the afternoon, Br. Jefferson prayed and preached from Matt. vi. 33. In the evening, Br. Whitewood, of Andover, read and prayed; Br. Tilly, of Portsea, preached from Rev. xi. 15; Br. Clay concluded in prayer.

The next meeting of the Association will be held at Lockerley, on Tuesday in the Whitsun-week; Br. Draper, of Southampton, and Br. Davies, of Whitchurch, are expected to preach on the occasion. In case of failure, Brethren Miall and Neave.

## ORDINATIONS, &c.

### BLISWORTH.

ON Wednesday, Sept. 6, 1826, Mr. G. Fokett was ordained Pastor of the Baptist Church, Blisworth, Northamptonshire. The Rev. J. E. Simmons, Stony Stratford, introduced the service with reading and prayer; the Rev. J. Simmons, Olney, stated the nature of a Christian Church, and asked the usual questions; the Rev. W. Haighton, Road, offered the ordination prayer; the Rev. T. P. Bull, Newport Pagnell, delivered an affectionate and impressive charge from 2 Tim. ii. 8. "Remember Jesus Christ;" the Rev. W. Gray, Northampton, preached to the Church from Heb. xiii. 22, "Suffer the word of exhortation;" and the Rev. J. Barker, Towcester, concluded in prayer.

In the evening, the Rev. T. W. Wake, Kislingbury, commenced the service by reading and prayer; the Rev. J. Clarke, Guilsborough, preached from Luke, xiii. 29.; and the Rev. W. Hawkins, Towcester, Independent, concluded in prayer. Though the day was unfavourable, the congregation was large and respectable; the services of the day were highly interesting: the prospect a source of encouragement to minister and people.

### BEDALE, YORKSHIRE.

JANUARY 3, 1827. Mr. Robert Thomson, late of Bradford Academy, was ordained pastor of the Baptist Church, Bedale, Yorkshire. Mr. W. Tolly, of Dishforth, com-

menced the services by reading the Scriptures and prayer; Rev. B. Godwin, of Bradford, delivered a Discourse on Dissent and the nature of a Gospel Church, asked the usual questions, and received Mr. Thomson's confession of faith; Rev. Dr. Steadman offered the ordination prayer, and from 1 Thess. ii. 4. delivered a most affectionate and impressive charge; Rev. Moses Saunders, of Haworth, concluded by prayer. In the evening, Rev. J. Crook, of Boroughbridge, began the services by prayer; Mr. Saunders addressed the church, from 2 Cor. i. 11; and Mr. W. Liddel, of Bradford Academy, who also gave out hymns suited to the engagements of the day, concluded by prayer. The whole of the services were interesting, and delightful, and seemed to produce a powerful and pleasing impression upon the minds of all who were present.

### BRAINTREE.

ON Tuesday, March 6, the Rev. W. Humphries, late of the Baptist Academy, Bradford, Yorkshire, was ordained the pastor of the Baptist Church, Braintree, Essex. The Rev. G. Francis, of Colchester, introduced the service by reading and prayer; the Rev. James Pilkington, of Rayleigh, delivered a discourse on the nature of a Christian Church, and received Mr. Humphries's confession of faith; the Rev. John King, of Halstead, offered the ordination prayer; the Rev. I. Mann, A. M. of Maze Pond, London, addressed the pastor, from 1 Cor. iv. 1; the Rev. James Smith, of Ilford, preached to the church from Judges xix. 30; and the Rev. Mr. Fish (Independent), of Braintree, concluded; the Rev. J. W. Goodrich, of Langham, read the hymns. In the evening, after prayer by Mr. Smith; Mr. Mann preached from Rev. v. 6, and concluded the interesting services of the day. Mr. Humphries's prospects are good, and we are particularly gratified to know that the different Denominations of Christians in the town treat him with respect and affection.

### NOTICES.

The Rev. William Belsher, formerly of Worcester, has undertaken the pastoral charge of the Church in London Street, Greenwich. A service will be held at that place on the evening of Friday, the 13th (commonly called Good-Friday) to recognise publicly this event.

The Bedfordshire Association of Baptist Churches will be holden at Ridgmont, Beds. On Wednesday, May 2d. Messrs. Knight and Middleditch are appointed to preach.

## MONTHLY REGISTER.

## FOREIGN.

THE discussions on the law of the press continue to agitate *France*. It passed the Chamber of Deputies, March 12, by a majority of 99. Should it finally succeed, the effects will be very distressing; it is affirmed, that the bookselling trade will be so injured, as to be almost annihilated, and that the efforts of Tract Societies and similar Institutions will be entirely suppressed. The passing of the law is therefore justly dreaded by all the friends of freedom and knowledge, and especially by the Protestants.

We rejoice that the cause of liberty continues to prosper in *Portugal*. Successive defeats have destroyed or dispersed the rebel forces.

A commercial treaty has been concluded between *Prussia* and the Republic of *Mexico*.

Symptoms of religious inquiry are appearing in some parts of the Continent. In *Silesia*, several Roman Catholic families had obtained possession of Bibles, and refused to deliver them up, when required by the Ecclesiastics to do so. Some clergymen, too, have united in demanding reformation.

It is said, that a treaty is in progress, to which France, England, and Russia are the parties, for securing the independence of *Greece*. May it succeed!

A treaty of amity and commerce has been concluded between *Siam* and the East India Company.

## DOMESTIC.

The Earl of Liverpool continues slowly to amend, but his public labours are most probably closed.

We notice the following, as the most important of the proceedings of Parliament during the past month:—

March 1. Mr. Canning introduced his measure respecting the Corn Laws. All sorts of foreign grain are to be admitted, on the payment of certain duties, in an ascending and descending scale, to be regulated by the price of corn in this country. The debates on this subject have been frequent and long.

March 5. After numerous petitions had been presented, for and against the Roman Catholic claims, Sir Francis Burdett moved the following resolution, which was seconded by Lord Morpeth: "That this house is deeply impressed with the necessity of taking into immediate consideration the laws inflicting penalties on his Majesty's Roman Catholic subjects, with a view of removing them." An animated discussion followed, and the house adjourned to the next day, when the debate continued till the morning of the 7th. On a division, there appeared, for the resolution, 272; against it, 276. Majority, 4. In consequence of this decision, the Marquess of Lansdown declined bringing the subject before the House of Lords.

March 13. Dr. Lushington moved for and obtained an order for the production of all despatches received by Government from Jamaica, respecting a violent attack on the house of Mr. Radcliffe, one of the Methodist Missionaries, in December last. The attack was excited by an inflammatory sermon preached by the Rev. Mr. Brydges, a Clergyman, and had nearly proved fatal to the Missionary and his family.—On the same day, Mr. Peel brought in several bills for consolidating and amending the laws against larceny, &c. and thus effecting a very desirable improvement in our Criminal Code.

March 23. On the introduction of the Annual Indemnity Bill, a discussion arose respecting the disabilities under which the Protestant Dissenters still labour. Lord John Russell said, "that the laws against the Protestant Dissenters were most absurd, odious, and disgusting"—and that, "having a very decided opinion as to the effect of the Test and Corporation Acts, if the Dissenters generally wished him to bring forward a motion on that subject, he should be willing to do so." We shall be happy to see his Lordship so employed, and most cordially wish him success.



# IRISH CHRONICLE,

APRIL, 1827.

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THE Secretaries deem it respectful towards their kind friends, to acknowledge the testimonies of esteem and confidence which they have received, in reply to their circular in the last Chronicle. The prompt and liberal contributions which have been transmitted, during the present month, and the arrangements which are made for congregational collections before the Annual Meeting in June, encourage them to conclude, that the *Baptist Irish Society*, stands well with the Churches of the Denomination. The Secretaries are so fully convinced of the usefulness of the Society in Ireland, by its *direct* exertions and its *indirect* influence, that they are resolved by divine assistance, (so far as their other engagements will admit), to give their whole exertions to carry on the operations of the institution with energy and zeal; feeling confident that the importance of the object, the simplicity of the means, and the unexpensive agency of the Society, will all contribute to secure and extend the assistance which from its commencement in the year 1814, have been so cheerfully and readily afforded. — Should the Committee be enabled by an addition of funds, they will increase the number of that most efficient class of agents, the *Scripture Irish Readers*, whose labours have so greatly contributed towards that surprising reformation which is now taking place in Ireland. Respecting these the following extracts from the last Annual Report may not be unsuitable or uninteresting at the present period.

‘THE Committee might congratulate themselves and the Society, that they were the first who employed persons of this humble, but most efficient class of labourers; they would however, rather return their grateful thanksgivings to God, “from whom all holy desires, all good counsels, and all just works do proceed,” and without whose special blessing such agents could not have been raised up. The Society has now thirty-five *Irish Scripture Readers*; of these nine are wholly employed as Itinerant Readers and Expounders, the rest are Sabbath Readers only. Could £400. annually (which is about the sum required for the labours of these useful men) be more beneficially expended? — A short, but expressive anecdote, furnishes an instance of the utility of the labours of these Scripture Readers. There is an Irish Schoolmaster, who is one of our Sabbath and Evening Readers, situated about sixty miles west of Limerick, in a most solitary and neglected part of Ireland. The people, who are very numerous, and in the most awful darkness, flock by hundreds to hear him read the Irish Testament, and he has also taught many of them to read it. One of his hearers said, “When I think of the words which I have heard *John Nash* read, I find I cannot sin.” Another said, “I had intended to destroy my neighbour on a certain night, but after hearing *John Nash* read the word of God, my conscience would not let me do it!” Mr. Thomas adds, “I consider there is a growing increase of religious light; inquiries are made after scriptural instruction, which the people are very desirous of obtaining: the priests are the only persons who oppose it.” It is hoped that the funds of the Society will be so effectually assisted, that its operations may, instead of being retarded, be effectually enlarged.

*Extract from a Speech of the Bishop of Chester, (from the Times of Saturday, the 18th, ult.)*

THE Bishop of Chester said, "The noble Earl (Darnley), had spoken in terms of great asperity and contempt of the attempts now making to enlighten the benighted people of Ireland, (but continued the Rev. prelate,) "I say, woe be to the man who would stop the flood of light that is now spreading in that benighted country. *Day by day the tide of education and conversion was rolling on.* He would raise his voice against those who would stop this reformation or crusade as it had been called; for what was it but a crusade? in the spirit of the cross, diffusing the tenets of our pure religion over the unenlightened, at the same time that it ennobled those who were engaged in the undertaking. *We owed to Ireland a debt of religion, and hailed with joy the approach of that hour when the debt would be discharged.*"

*From a Protestant Magistrate to the Rev. W. Thomas.*

MY DEAR SIR,

I HAVE the pleasure of enclosing you *Thynne's Journal* for the past month. I see on looking over *Thynne's Journals* from time to time, that he is not at all inclined to boast of any good effects from his exertions. He is of a very humble mind, and sensible that the grace of God alone can enable him to be useful, or his hearers to be benefited by his exertions; but I have many sensible proofs of his usefulness, in the cause he so zealously endeavours to promote, in the applications for Bibles and Testaments from those he visits, as well as the increase of your little congregation here. Those who have heard you from the beginning, gladly attend whenever we have the pleasure of seeing you here; but in the large assembly that crowded us so much the last night you were here, many were new comers, induced by his reading the Scriptures to them, to come and hear the truth from you. May God in his mercy be pleased to increase the number, and to open their hearts and minds to a knowledge of the truth, as it is in Jesus! though I really do not know where we shall put them all; we must go to our good large school-house, when the weather will permit.

Yours very truly,

J. G.

*Ballyear, 1st Feb. 1827.*

*Extract of a Letter from an Irish Scripture Reader.*

January 15th, 1827.

REV. SIR,

I MET major O'H. yesterday, where there was a great number of men employed by him in making a new read; after some conversation, I asked him if he got the Report I left at his place the day before? He told me he did, and thanked me, adding, that he paid two of our Schoolmasters their portion of his subscription the day before. I thanked his honour, adding, that the Committee would be very thankful to him for his generous contribution and zeal in supporting the cause of truth. "No," said he, "but I am highly indebted to both the Baptist and Hibernian Societies, for their charitable exertions in arousing me and the people of this kingdom, from the dead lethargy in which we were, without expressing the least mercy or pity to our poor fellow creatures around us, who were perishing for lack of knowledge." He proceeded, and preached a complete sermon on that subject, to all the men working at the road, who were all gathered about him. The Major pointed out several advantages that were to arise from early education, and how thankful they should be to the charitable Society that was affording them such opportunities.

P. B.

*From the Rev. J. McCarthy to the Secretaries.*

*Eden Cottage, Feb. 5, 1827.*

DEAR SIRS,

HAVING returned home rather unwell, after inspecting the schools under my superintendency, and preaching at the usual places; I now embrace this opportunity of communicating to you a short account of the occurrences which have taken place since the 2d of December, 1826, when I last wrote to you on the Society's business. On the 3d of said month (Lord's Day), I preached twice, and baptized three persons, on the profession of their repentance towards God, and faith in our Lord Jesus Christ. And what greatly added to the pleasure of the day, one of the persons was my own daughter. Joyous as it must have been to have seen my ministry owned and blessed to the conversion of so many, how much more so to see the seed of eternal life springing up in my own family? She of course has connected herself with the church at Rahue, and the other two have been added to the newly-formed church at Ballymahon. There



are now twelve members in it, and there is a most promising appearance of an abundant harvest. I preach there and within its vicinity once a month, and sometimes once in three weeks. I have been lately going over some new ground in that county, as I have been preaching for the Rev. Mr. Kenedy, a Presbyterian minister, and he preached for me at Rahue on the same day. How good and how pleasant a thing it is for brethren of different denominations to dwell together in unity! I preached at the Scotch quarters on my return, and the house was so crowded that some of the people were fainting. I inspected schools at Kenagh and Tuam also on my way; and though I had come at an unexpected moment, I found the masters on their posts, and the improvement of the children and their number in attendance much to my mind. Of course I preached as usual, and had my spirit much refreshed at the meetings. So returned to Terelecken and Ballymahon. At the former place the church met for communion in the forenoon, and we had an augmentation to the number of our hearers.

At six o'clock in the evening preached at Ballymahon. Let it be impressed on every mind as an indubitable fact, that there is a spirit of hearing now excited in that town which had never previously made its appearance. Let us strike the iron while it is hot. Every part of the Doctor's house where I preached was crowded to excess; it could not contain the people; and if we hope for an enlargement of the work, we must get some convenient place for the accommodation of the hearers. For about 4*l.* a year I can get the walls of a house which will suit our purpose, and several persons have come forward and have promised handsomely to contribute towards fitting it up for the accommodation of the public, without troubling the Society or any other person with bearing part of the expense. I hope a resolution will be passed at your next committee meeting to allow me to take the place, and that the axiom of the Rev. Andrew Fuller will guide the committee—"Be more anxious to do the work than to get the money;" "hitherto the Lord hath helped us." And although the place is under the eye of the titular bishop, it will be a suitable place for a school, nor need we dread his prohibitions, for they are now becoming unavailing.

I now pass on to Athlone. I generally preach there at least once a fortnight, as it partly lies in my way to and from the county Longford. Hence they are something better off in being supplied with preaching than the rest of the places on that account. The steady and regular attendance of my auditors there latterly cheers my spirits and gives me hopes. Our school is in a flourishing state. Since the last dispersion, which left

but 23 names on the books, we have increased to 99. The progress the children have made since the Rev. Mr. West was there with me is very pleasing.

My attendance at Ferbane is still the same; and the church persevering in the Lord's way insomuch that their faith and love are spoken of. The young man I baptized there the last visit has gone to live at Cloughen, and it has opened my way into that town. I have preached there twice. The first time the attendance was not encouraging, but the last time our hopes were revived. And at Ballycumber I think some good has been done. Since the new school-house at Tullamore\* has been fitted up for preaching in, my hearers have increased in number every sermon. I have preached several sermons on the principles of the Reformation, which caused very great excitement in the town. The last time I was there, my text was, "There remaineth no more sacrifice for sins." As I had previously published my intention of preaching on the priesthood of Jesus Christ, the house was so crowded it could not contain more. Of course I did not forget to impress it on their minds that the sacrifice of the mass is subversive of the doctrine of my text. The time before, I purposed to have delivered this discourse, as it would have been in connection with the other four; but on coming into town I found on the chimney-piece of one of my friends, a note without name, saying,—“Sir, have the goodness to preach from the following text, ‘A man that is an heretic, after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself.’” Titus, iii. 10, 11. I read the note to the people, and preached from it. On leaving the place, they expressed approbation; and as a proof of it, the number of hearers was greatly increased at the next sermon.

I purpose regularly to discuss all the controvertible doctrines of the church of Rome, as this is a day of controversy in Ireland. Through the operative influence of the different religious institutions in the island, we may now say of Ireland as Ridley the martyr said to Latimer, of England, “We have this day kindled such a torch, as, I trust in God, shall never be extinguished.” The people are reading the word of God, and will read it in defiance of all opposition.

In my next I shall give a more detailed account of the number of children in the schools, and the progress they have made during the quarter. However, I shall just mention, a gentleman who was in company a few days since told me he had seen a very

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\* This is the Macdonnel School.

interesting letter from a young man in the army, who had been educated in one of our schools, in which he expresses his gratitude to the society, and thankfulness to God, for such a valuable institution.

Believe me, &c.

J. M'CARTHY.

*From the Rev. J. P. Briscoe to the Secretaries.*

*Ardnares, Feb. 12, 1827.*

MY DEAR BRETHREN,

LAST week I received a letter from Mr. West, informing me that you had agreed to my request. Accept of my thanks for your kindness, and also of my assurance that no effort shall be wanting on my part to promote the interests of the Society in the district in which they have placed me.

To-morrow, if the Lord will, I set out on my travels for the purpose of inspecting the schools, collecting the annual subscriptions, and preaching as opportunity may offer. This will employ me every day for at least a month to come, Lord's day excepted, when I must be at home. I could not consistently be away from home on the Lord's Day, although, by returning, the number of miles I have to travel is considerably increased; for my congregation is increasing so fast upon me that I think it would be wrong to disappoint them. Yesterday week, in the evening, we were crowded to excess. About the middle of the service a number of Catholics came in, not, I believe, with the most peaceable intentions; but as soon as they entered, the place being quite filled, Roger Mullarky shut the door and stood with his back against it, so that they could not escape till the service was ended. I happened to be preaching from Isaiah lv. 1—3, and took occasion from the passage to contrast the terms on which the Scriptures offer the blessings of salvation, with the terms on which their priests dispense what they call the privileges of their Church. They appeared to be deeply interested, and departed at the close in the most peaceable manner. The event is in the Lord's hands. However, let us not forget that prayer moves the hand that moves the world.<sup>19</sup>

Poor Caldwell, the husband of our teacher at Cranagh is dangerously ill with the spotted fever. Last week, by his own particular request, I visited him, and was much pleased with the interview. He appears to have received the knowledge and the love of the truth; and you will be gratified when I inform you that he told me he was indebted to our Society, under the Divine blessing, for all he knew and felt of the truths of the Gospel. The establishment of our school there first induced him to read the Scriptures, and I really think the Lord has opened his heart to the influence of the truth as it is in Jesus.

With this you will receive the monthly journals of the inspectors, from which you will learn how they have been occupied.

I remain, dear brethren,

Yours truly,

JOHN PAUL BRISCOE.

*Received by Mr. Ivimey and Mr. Burls.*

For the Rye School, by Rev. Mr.

Smith ..... 5 0 0

Collected at Northampton, Lord's

Day, March 18, by Mr. Ivimey 20 0 0

Mr. Dadford, Northampton .... 1 0 0

Mr. Marshall ..... A. 0 10 0

Samuel Salter, Esq., Newgate

Street ..... 20 0 0

Mrs. Holland, King Street, Bristol 50 0 0

T. Key, Esq., Water Fulford.. 100 0 0

From Worcester, by Rev. Mr.

Page ..... 36 0 0

Rev. William Nichols..... 1 1 0

Rev. Mr. Stewart ..... 1 1 0

Rev. Mr. Oddy ..... 4 0 0

Rev. S. Jayne..... 2 2 0

Mary's Philanthropic School....11 10 0

Subscriptions and Donations received by Mr. Burls, Treasurer, 56, Lothbury; and the Secretaries, Mr. Ivimey, 7, Heathcote-street, Mecklenburgh-square; and Mr. Pritchard, Thornhaugh-street.



# MISSIONARY HERALD.

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Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted on the Cover of the Annual Report.

P.S. Our friends in London and its vicinity are respectfully informed, that the Rev. George Gibbs, of Tottenham, has been appointed Collector of the Annual Subscriptions to the Society, now due.

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## BAPTIST MISSION.

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### FOREIGN INTELLIGENCE.

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#### CALCUTTA.

THOUGH a part of the information contained in the following letter from Mr. Yates to his parents has already appeared, we readily comply with the request for its insertion.

*Calcutta, May 15, 1826.*

MY DEAR PARENTS,

I HOPE my delay in writing will not have led you to conclude either that I am unable or unwilling to write; for, I think I told you before, that the death of Mr. Lawson, and the absence of Mr. Carey, have thrown a great deal of additional work on me, so that till some one comes out from England to our assistance, I must necessarily be a bad correspondent. This argument I must urge on all my friends, and trust it will be satisfactory.

Before giving you the news which this country affords, I shall attempt to answer the questions contained in your letter. I am at this time so far well, as to be able to attend to all the duties of my station; but the heat here is now intense, and the weather very oppressive. The salary which I receive as Secretary of the School Book Society, is devoted in common with all we get

from other sources, to the mission, i.e. it supports us, and the surplus goes towards promoting the objects of the Baptist Missionary Society.

In the church here we are going on happily and prosperously. I have had the pleasure of baptizing *twelve* since Mr. Lawson's death, and there are nearly *twelve* others, who, I trust, will soon come forward. I know not any thing that has given me more pleasure, since I have been in this land of darkness, than I have received from baptizing three young men, the sons of Missionaries, whose fathers are now in glory, together with the second son of Captain Kemp, with whom I sailed from England, and who, I hope, is now in heaven.

Another son of the same family received hopeful impressions at the time of his brother's baptism.

It is a pleasing thing for me, to be employed in guiding over the ocean of life, the children of the dear captain who conducted me across the dangerous deep.

We are now engaged in building missionary premises: we have purchased ground on behalf of the Society in England, for about £2000, for which we have paid; the building will cost upwards of £3000; we have proposed to the Society to pay one-half, and for them to pay the other, and since the premises will belong *entirely to them*, we fully anticipate that they will approve of our proposal. They will, I think, now have the best Missionary Station in Calcutta, and this is no small pleasure to us, as they had no regular station here when I arrived. In reviewing the past in all its parts, I feel perfectly satisfied in having come out to this country, though I have experienced much

sickness, and many disappointments in Missionary work. Several Natives near Calcutta have lately destroyed their *idols*, and pulled down one of their *idol temples*, and there is reason to hope have become true Christians. Knowledge is now rapidly spreading among the Natives, and we hope the time is coming, when the Gospel will spread as rapidly. It is at present opposed by most, but it *must* and *will* prevail. Dr. Carey is not dead, as you heard, but is remarkably well for his age. He was very lively in his conversation about Missions, when he breakfasted with us at our last monthly meeting; he quoted Psalm cii. 14, 15. and argued that the heathen would soon fear the name of the Lord, because the saints had begun to take pleasure in the stones of Zion, and to favour her dust.

P.S. I think I told you in my last, that I intended to go a long journey up the country; but I have been obliged to relinquish my design through the death of Mr. Lawson.

Mr. Sutton, from Cuttack, is now lodging with us for a few weeks; he is about to marry Mrs. Colman, the American lady, who has had the superintendence of our Native Female Schools.

FOR the substance of the following account of the Annual Meeting of the Calcutta Auxiliary Baptist Missionary Society, we are indebted to the Friend of India for August last.

The *eighth* anniversary of this Society was held on the 8th of August, when Dr. Carey took the chair, and the Rev. D. Schmid, Assistant Secretary of the Calcutta Church Missionary Society, offered up the introductory prayer. After the Report had been read, the meeting was addressed by Messrs. Statham, Wade, Penney, Boardman, and Yates, and also by the Chairman.

From the Report we shall select the principal passages.—“The death of Mr. Lawson having deprived the church meeting in this place of a pastor, Mr. Yates was induced, as a temporary arrangement, to undertake the duties of the office; in performing which, he has been most kindly assisted by Messrs. Wade and Boardman, who have been for some time residing in Calcutta, waiting for a favourable opportunity of joining their missionary brethren, whose lives have been so wonderfully preserved in Burmah. Mr. Yates being thus engaged in English labour, the European strength devoted to missionary exertions

amongst the Natives in this city and neighbourhood, has been still farther reduced than at the date of the last Report, and additional help from England is most urgently required. The Committee are happy to add, that the latest advices from the Parent Society lead them to anticipate a speedy arrival of missionaries from home; as well as to hope, that the health of their esteemed friends, Mr. and Mrs. Carey, will be in time sufficiently restored to allow them again to return to India. They have also to acknowledge the affectionate and zealous services of Mr. Carapiet C. Aratoon, who during the last six months has in every way contributed his valuable assistance in the native department.

“During the past year, there have been admitted into the church three members:—one by restoration, a second by dismission from the church at Dinagepore, and a third by baptism. Besides these, a fourth was proposed, but was shortly after removed by death. During a few months of his residence in Calcutta, during which his conduct could be observed, it was very becoming his Christian profession, and afforded satisfactory evidence, that he was prepared for the change that awaited him.

“The person baptized was the one referred to in the last Report as a serious enquirer. The service took place on Lord’s day morning the 9th ult.; and the candidate, at his own request, was baptized in the tank immediately adjoining his dwelling. This he wished, first, to express in the sight of his neighbours his love to Christ, and willingness to give up all for him; and secondly, to remove the erroneous idea prevalent among them, that the eating of cows’ flesh and drinking of spirits were necessary parts of initiation into the Christian religion. The morning being rainy, the number of attendants was not so numerous as it would otherwise have been,—sufficient, it is hoped, however, entirely to remove the false prejudices above referred to.

“In the Report read this time two years, the number of natives in connection with the church amounted to ten, since which five have been admitted by baptism, one by restoration to communion, and one by admission from another church. Amongst these, however, the two mentioned in the last Report remain excluded, making fifteen in connection with the church at the present time.”

“*Doorgapore*.—This Station, your Committee are sorry to state, is still without any resident European Missionary; and though it has been regularly visited, and services conducted on the Sabbath by Mr. Penney, Mr. Carapiet, and the Secretary, it has suffered much for want of one. Your Committee, however, indulge the hope, that on the



arrival of the missionaries shortly expected from home, one of them may be induced to occupy this interesting field of labour; and with this impression, have resolved on rebuilding the Bungalow there, formerly occupied by Mr. and Mrs. Carey.

"The pleasing services on Monday and Friday evenings, mentioned in the last Report, as having been commenced here at the request of several Heathen and Mussulman neighbours, have been regularly continued, during the year. During this period, some have declined paying their small subscriptions towards the expense of lighting the place of worship; but the majority still contribute with cheerfulness.

"The frequent services for the Heathen at Doorgapore and Burahnugur have been continued throughout the year. These have been attended by from 30 to 150 hearers, and frequently conducted by Paunchoo, the Native preacher, alone. At such times, at these and other places, he has been generally heard with great attention and respect."

Some information is likewise given respecting most of the stations in India immediately connected with the Parent Society in England. Of Cutwa, it is said, "from a communication received from Mr. W. Carey, a short time ago, it appears that he had had no additions to the church for a considerable time. He remarks, however, that a person, formerly a Brahmin, had come from Burdwan, and expressed his desire for religious instruction; and that there are at Cutwa two or three others who have expressed a wish to join the church, though Mr. Carey is not yet quite satisfied as to their piety."

Of Monghyr, the Report says, "Your Committee are happy to find, by recent communications from Mr. Leslie, that the work of God is still advancing at this station. None had fallen away, nor had any been removed by death, with the exception of Mrs. Leslie, during the year; while Mr. Leslie had had the pleasure, during the early part of last month, to admit four persons into the church by baptism. The church now consists of thirty-five members, of whom twenty belong to the native branch. The Native and English congregations are also well attended, and appearances in general are very pleasing. Eight native schools have been established in the town and neighbourhood, and are in a prosperous state. Amongst the scholars 30 can read the Scriptures well, and many more can read tracts and easy books, and repeat considerable portions of Watts's Catechism in Hindooee."

Of Digah Mr. Burton writes:—"The native church here consists of four members. Many that were baptized here are now settled at Monghyr. Two of those remaining are employed as preachers, and have kept up the worship of God at three or four places

regularly ever since Mr. Rowe's death, besides itinerating in many of the surrounding villages, attending the large fairs in the neighbourhood, and distributing tracts, &c. They now preach at six places every Sabbath, twice at Patna, once at a village half-way between that place and Digah, once at my house, and twice at Dinapore. They are generally heard with attention, particularly at Patna, where they have the largest congregations. We have one man who was called to the knowledge of the truth about five months since, and who has long requested baptism, and I suppose will soon join us, as his conduct has hitherto been good. On Sabbath evenings, I preach to about 80 or 100 Europeans, mostly soldiers, at Dinapore. There are three Baptists in a corps of artillery, and six Methodists of H. M.'s 31st Regiment, to whom I administer the Lord's supper."

"At this station and in its neighbourhood, there are also nine native schools, six of boys and three of girls, which are principally superintended by Mrs. Rowe."

## HOWRAH.

### Ordination of Mr. Statham.

ABOUT five years ago, Mr. Statham commenced preaching in Howrah. It was not long before a considerable congregation regularly assembled to benefit by his labours, and it was found necessary to provide a Chapel for their accommodation. The means were furnished by public liberality; and Mr. Statham having for some years past fixed his residence in the midst of his people, and devoted himself to the promotion of their welfare, has met with continued encouragement in his work. Of late, several members of Baptist Churches having been by Divine Providence brought together in this place, with the hearty approbation of the churches to which they belonged, they united themselves in church-fellowship, and invited Mr. Statham to take the oversight of them as their pastor. This invitation he accepted; and on the 13th of July, a number of his brethren in the ministry assembled to ordain him to his solemn work, according to the practice of Dissenting Churches. The whole service was deeply impressive; and the congregations were full and attentive. The morning service commenced at 10 A. M. Mr. Boardman, (American Missionary) read select portions of Scripture, and prayed. Mr. Maack introduced the proper business of the day, by

stating the nature of a gospel church — describing the character of its members, the functions of its officers, the objects of its appointment, and the rule of its conduct. He then received from Mr. Satham a narration of those events which had led to the formation of the church, and the choice of himself as pastor; and likewise such a statement respecting his religious experience and doctrinal sentiments as is usual on similar occasions. The ordination prayer was then offered up by Mr. Robinson, of the Lall-Bazar Chapel: after which Dr. Carey delivered a solemn charge to Mr. Satham from 1 Thess. ii. 8. "So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us." The service was concluded with prayer by M. Wade, American Missionary.

The Congregation again assembled in the evening, when Mr. James Hill commenced the service with the reading of Scripture and prayer. Mr. Yates then addressed the church and congregation most suitably, from the Apostolic exhortation; "Pray for us." Mr. Swan concluded with prayer.

## DELHI.

### *Horrible Sacrifice of Women.*

THE following is an extract from a recent letter from Mr. Thompson, which we are sure will deeply affect our readers.

"Some strangers from Nahn, in the hills, were one morning at the jogee's whither I had gone to read the gospels and pray. They consisted of two Vukeels from the Nahn Raja, with their attendants. Our books are not new to these people; Sookha having been amongst them, and read and distributed pretty widely. Some who had not an opportunity then, now took tracts. One of the Vukeels had taken tracts in 1818, at Kurnal, and was entrusted with the books (Punjabee Scriptures) which Capt. Bird had obtained of me for the Nahn Raja, his master. These people lend an attentive ear whenever I have reading at the jogee's, or they attend at my house.

"These Vukeels and their attendants gave me a horrible account of the sacrifice of eight and twenty human lives under the fallacious name of Suttee, which took place not two months ago in the hills. The individual who died was Isree Sein, the Raja of Mundee, a town and Raja-ship in the hills; and the persons who were thus cruelly burnt were not all wives or concubines, but some

of them slave girls. One Ramee, being pregnant, has escaped the flames for the present; another, through good interest, perhaps, was emboldened to declare her determination not to be burnt, and they have not dared to immolate her. Some thirty years ago, a Raja having been slain in battle, twenty-five women were burnt with his corpse. Twelve years ago, the betrothed wife of a brahmun, only seven years old, was cruelly burnt with his corpse. Many more instances of murders under the cloak of suttees, were related by them, as having taken place in the hills, of which they were either eye-witnesses or received most certain information."

## KINGSTON, (JAMAICA.)

THE following letter from Mr. Tinson to the Secretary affords gratifying proof that the cause of the Redeemer is still on the increase in this very important portion of the field occupied by the Society. It is dated the 8th of January last.

MY DEAR SIR,

I believe I promised in my last to give you some account of our proceedings after Christmas, which I then anticipated would be of an interesting kind; nor have my anticipations been disappointed. The year 1827 has commenced with prospects in reference to our Mission in this quarter, calculated to gladden, not only the hearts of your Missionaries here, but of all who feel interested in the Saviour's cause.

The premises we engaged in the city about three months since, for a place of worship, being nearly ready for use, were opened for divine service on the 24th ult. Mr. Philippo preached in the morning from Psalm li. 13. — "And sinners shall be converted unto thee." Mr. Flood in the afternoon from John iv. 21—23. The introductory services were conducted by Mr. Knibb. The congregation was large, and very attentive. The collection was not great, but, considering the season of the year, and what our own people had already done, it was nearly as much as we could have expected: it amounted to something more than 30*l*. The alterations, repairs, and fitting-up of the chapel only, has cost above 600*l*., more than 300*l*. of which has been collected by one of our deacons, whose praise is, deservedly, in all our churches here. Yesterday we formed the church, elected three new deacons, and



administered, for the first time in our new place, the ordinance of the Lord's Supper, and a most delightful season it was. Help us to pray that the Lord may now send prosperity. Appearances are very encouraging, but we know who must give the increase, and I trust we have as yet gone out in his strength. Hitherto the Lord hath blessed us beyond our expectations, and we can only say, with feelings of grateful adoration, "What hath God wrought!"

On the 25th ult. brethren Philippo, Flood, Knibb, and myself, left Kingston for Annotta Bay, and though, having taken a new route, we lost our way, and were travelling till almost midnight in the most tiresome roads, the interview with the people abundantly recompensed all the fatigue of the journey. It is now two or three years since I was at the Bay before; but my opinion of the station is by no means altered. I think it a most interesting one indeed. The morrow after we arrived Mr. Flood baptized about twenty persons. I preached in the morning, and Mr. Philippo in the afternoon, and though that part of the day was very wet, we had a full house. All that is wanted there to establish a good station is a pious, prudent, persevering man.\*

Yesterday morning (January 7) Mr. Knibb baptized at Port-Royal, and never did I witness a service of the kind with more pleasure. There were two or three and twenty boats on the water, full of people of all classes, forming a sort of semicircle about the administrator, and from two to three hundred persons on the beach. The service commenced a little before day-break by singing and prayer; and such was the stillness which prevailed, that all could distinctly hear Mr. K. addressing the candidates while administering the solemn rite.

The same mail brought a letter from Mr. Knibb also, who gives a very pleasing account of the state of the school under his direction. More extended efforts for the benefit of the rising generation of Jamaica are, on many accounts, highly desirable. Mr. K. writes from

*Port Royal, Jan. 7.*

MY DEAR SIR,

In my last I promised that at an early period I would send you an account of my

prospects in the school and in the church over which I am placed, and now I intend to fulfil the promise made.

On Thursday, the 21st of December, the first public examination of the children instructed in the Lancasterian Institution, was held, and to me it was one of the most delightful scenes that I ever have witnessed. About half-past nine in the morning, the children, to the number of 230, assembled at my house, all dressed exceedingly neat, and at a quarter past ten they proceeded, two and two, to the school-room, where about 300 persons were assembled as spectators, some of whom were of the first respectability. When the children were seated, I shewed to the company the system of education that was pursued, approaching as near as possible to that of the Borough Road, London. When this was concluded, some of the elder children read a part of the Word of God, and were questioned thereon; and also some of the younger, who could read the Testament. The children then produced their specimens of writing, ciphering, and needlework: several of the ladies and gentlemen expressed their astonishment, and said that undoubtedly it was the first school in the island. These specimens I intend to send you the earliest opportunity.

The prizes, consisting of medals, bibles, testaments, hymn books, &c. were then distributed to the boys by Dr. B. and to the girls by a lady. About 60 were rewarded; many more deserved rewards, but I had them not, as a box I expected from Bristol had not arrived.

Each of the children partook of a feast, consisting of cakes, biscuits, raisins, oranges, &c. after which one of the Wesleyan Missionaries, the Rev. Mr. Barry, gave out the hymn, "Jesus, that condescending King," which the children sung, and prayer being offered, the meeting was concluded.

I am sure, my dear friend, that it would rejoice your heart could you see the children, and hear them read and sing. I often wish that more schools of this description were established in the island, as I know the good would be incalculable. If friends in England would strive to forward the instruction of the youth here, they would confer a lasting blessing on the poor. I have heard that there is a society for the aiding of the instruction of females: if you think that they would aid the work, I wish that you would communicate with them respecting this school, as for 17s. 6d. sterling a year they might educate a girl, including every expense. If you think this worth notice, I should feel a pleasure in sending accounts of any children that might be so instructed.

\* This want we trust will soon be supplied. — ED.

The following is an account of the state of the school from January to December 1826:

	Boys.	Girls.	Incr.
Received during the year ..	113	94	207
Dismissed to trades, &c. ..	32	33	65
	81	61	142
At present on the books. ..	178	104	274

The total received since the commencement of the institution is 407. I think that this is correct; but the Report, written by a slave, will show when it arrives.

I do not know that you are aware that many of the children who were educated in the school are now members of the church; several are also probationers, and I hope truly pious. This is an encouragement, and one too of the highest kind.

A day or two after Mr. Coultart sailed, one of the children, who had left the school, and was a Sabbath school teacher, died suddenly. He had very lately taken a ticket as a follower, and I hope that God had visited him with his mercy. His name was John Marshall, and he was one of the best boys that ever I had. Most of the children fol-

lowed him to the grave. He was carried into the school-room, and an address delivered to the children. Many of them wept exceedingly. I do not know that I ever saw such a number of persons at a funeral before. His death was improved on the next Sabbath; and may we not hope that some good may be effected by this afflictive dispensation of Providence?

At Port Royal we have, I think, reason to bless God as a church, for his abundant goodness to us. During the last six months, 34 have been added to us, I trust of such as shall be everlastingly saved. I have been as cautious as possible, and if they are deceived they have deceived themselves.

I hope that the set time to favour Zion is come, and that our blessed Jesus will take to himself his great power and reign. More labourers are needed. Oh! that God would put it in the heart of many holy devoted men to come to this needy spot. The missionary has his difficulties, but he has his joys too, which cheer the mind, and animate his zeal in the service of his Lord. Oh, it is a glorious work, and it must advance till all nations shall feel and taste his love!

## HOME PROCEEDINGS.

### NOTICE.

*Fen Court, March 23, 1827.*

SEVERAL years ago \* it was officially announced, that, as the Missionaries at Serampore had been enabled so far to exceed the expectations of their first supporters, as largely to promote the propagation of the Gospel, by funds which they had themselves originated, a material change had resulted in their relation to the Society from which they sprang; in consequence of which, the brethren at that station acted independently in the management of all their concerns.

Subsequent experience has shewn that the continued operation of the cause alluded to in the preceding statement, has occasioned considerable embarrassment in the practical arrangements of the Society and their brethren at Serampore. The means of obviating this difficulty have been fully and seriously considered, in a special meeting of the Committee assembled to confer with Dr. Marshman on the subject, which has terminated in the full conviction that, under present circumstances, it is most expedient that henceforward the Society at home and the Missionaries at Serampore should be publicly understood to constitute two distinct and independent Missionary bodies.

Under these circumstances, they wish their mutual friends to understand that they feel united, of course, respecting the general advancement of the Redeemer's Kingdom, and only desire that their respective efforts may be so conducted as that the blessing of God may rest upon them.

(Signed)

*On behalf of the Committee of the  
Baptist Missionary Society,*  
JOHN DYER.

*On behalf of the Serampore Brethren,*  
JOSHUA MARSHMAN.

\* Preface to Periodical Accounts of the Serampore Mission. No. ix. Oct. 1822.



## BEDFORDSHIRE.

At the last Annual Meeting of the Bedfordshire Society, in aid of Missions, a Resolution was passed recommending that in every congregation, a Missionary Association should be formed, and an Annual Meeting, held to excite and promote a Missionary Spirit; and in the past month some exertions have been made to give effect to that Resolution.

*Biggleswade.*—On Lord's Day, March 5, the Rev. Eustace Carey preached a preparatory sermon, and on Monday a meeting was held, and a Missionary Association regularly formed. After prayer had been offered by the Rev. E. Daniel, of Luton, John Foster, Esq. was requested to take the chair. The Rev. Messrs. Carey, Brocklehurst (Wesleyan), Daniel, Day, Wayne, Manning, Middleditch, and Mr. Blyth Foster, severally addressed the meeting. These services were very numerous attended, and rendered peculiarly interesting by the kind and able assistance of Mr. Carey, whose labours on this occasion have excited a zeal in the cause of missions before unknown, and the fruit of which, it is hoped, will be seen for years to come. The collection at the doors amounted to upwards of 20*l*.

*Bedford.*—On Wednesday evening Mr. Carey preached at Bedford on behalf of the Mission. The congregation assembled at the Rev. T. King's chapel; but before the service commenced it was found necessary to adjourn to a more commodious place. The old meeting-house was kindly offered by the Rev. S. Hillyard, and was nearly filled: 13*l*. 18*s*. 6*d*. was collected at the doors.

*Leighton-Buzzard.*—On Thursday, a meeting was held, and a Missionary Association formed, in the Rev. T. Wake's congregation. The Rev. T. Middleditch commenced with prayer. John Foster, Esq. was called to the chair. The Rev. Mr. Baker (Wesleyan), Wake, Daniel, Castleden, Carey, Middleditch, Brooks, &c. moved and seconded the resolutions, and in the evening Mr. Carey preached to a very crowded congregation. We trust we shall have to record similar meetings in other congregations in this country.

### NOTICE.

The sixth anniversary of the Bedfordshire Missionary Society will be held at Luton on

Wednesday, April 25, 1827. The Rev. Eustace Carey and the Rev. S. Hillyard are expected to preach.

## DEVONSHIRE SQUARE,

(LONDON.)

A Meeting in aid of the Missionary Society, in the church and congregation under the pastoral care of the Rev. Timothy Thomas and the Rev. Thomas Price, was held on Wednesday evening, Feb. 28;—Newton Bosworth, Esq., in the Chair.

The various resolutions were moved and seconded by the Rev. Messrs. Ivimey, Edwards, Dyer, Drayton, Mann, Carey, Hawkins, Price, and Dr. Cox, with Messrs. Samuel Summers and Paul Millard. The object of this Society is to encourage not only the exertions of the Baptist Mission among the heathen, but those of the Baptist Irish and Home Missionary Societies also; and we trust that the pledge thus kindly given of a determination to promote the extension of the Gospel abroad may be followed by many a cheering indication of its growing success at home.

## ST. ALBANS.

AN Auxiliary Society to the Mission has existed for some years at St. Albans, and on Monday evening, Feb. 26, a public meeting was held in the Baptist Chapel, with a view to its encouragement and increase.

The Rev. John Harris, Rector of the Independent church in the town, commenced with prayer; James Smith, Esq. of Watford was called to the chair, and suitable addresses were delivered by the Rev. Messrs. Daniell of Luton, Edwards of Watford, Upton, Harris, and Cooper, of St. Alban's; Eustace Carey, John Dyer, and Mr. Biddle. The congregation appeared much interested in the proceedings of the evening; and it is hoped the result may be seen in a permanently cordial and zealous attachment to the cause which the meeting was intended to promote.



*Contributions received on account of the Baptist Missionary Society, from February 20 to March 20, 1827, not including individual Subscriptions.*

FOR THE MISSION.

	£	s.	d.
Legacy of Thomas Bonville, Esq. late of Bristol, by John Hart, Esq. 50 <i>l.</i>			
duty 5 <i>l.</i>	45	0	0
West Middlesex Missionary Union, viz.			
Hammersmith, collection at annual meeting.....	22	14	0
Staines, by Rev. C. Woollacott .....	7	4	0
		29	18 0
North of England Auxiliary, by Rev. R. Pengilly :			
Rowley .....	2	15	0
Broomley .....	3	5	2
Hindley, &c. ....	2	13	0
		8	13 2
Coleford, Collection, Donation, &c. by Rev. J. Fry .....	26	0	0
Greenock Auxiliary, Missionary Society, by R. D. Ker, Esq.....	11	0	0
Lockwood, near Huddersfield, by Mrs. Willett.....	20	12	7
Hebden Bridge Penny Society, by Mrs. Foster, Treasurer .....	4	4	9
Bilderston, Suffolk, collected by Mr. Osborn.....	2	4	0
Dartmouth, Collection and Auxiliary Society, by Mr. Larwill .....	10	4	6
Sundries, by Rev. Joseph Kinghorn :			
Norwich and Norfolk Society in aid of Missions .....	10	0	0
Diss, by Miss Ward .....	5	13	6
Martham, by Rev. W. Davey .....	2	14	0
Ingham .....	14	3	8
		32	11 2
Weymouth and Dorchester, by Rev. James Hoby .....	20	5	6
Haworth, Friend, by Rev. Miles Oddy.....	6	0	0
Halifax, Friend, by Rev. C. Thompson .....	1	0	0
Ross, Collection and Donation, by Rev. Thomas Waters .....	7	4	2
Crayford, Female Auxiliary Society, by Mrs. Smith .....	5	0	0

FOR SCHOOLS.

Banff Association, by the Rev. Joseph Gibb .....	8	0	0
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MONTEGO BAY.

Luton, Friends, by Rev. Ebenezer Daniell .....	5	0	0
Rowley and Shotley Field, by Rev. R. Pengilly....	2	9	9
Dundee, Friend ( <i>West India Fund</i> ) .....	1	0	0
Thomas Williams, Esq. by John Mortlock, Esq.....	10	0	0
— Haydon, Esq. <i>Guildford</i> , by ditto .....	5	0	0